REGISTERED No. A. 467.

VOL. V. No. 4

WHOLE NO. 52

॥ ओ३म् ॥

THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

CONTENTS—KAUR 1968.

		Page.
I.	The Science of Language. A short study. ... By Mr. Shiyam Krishna Sahay B. A. Bar-at-Law. ...	195
2.	Was the universe created out of Nothing? ... ... By G. P. ...	210
3.	The Ritusamhara. By Prof. Tulsi Ram M. A. ...	221
4.	Tyranny of Sectarian Education. ...	230
5.	Coming of the Golden Age. By Mr. R. K. Dutt.	235
6.	Ethical foundations of Society and the ... Arya Samaj. By Prof. Balkrishna M. A. ...	244
7.	Notes and Comments	250
	i. Brahmcharya.	
	ii. East and West.	
	iii. Kalidasa a Voluptuary.	
	iv. Genuine Philanthropy.	
	v. Count Tolstoy.	
	vi. The best books in the Library of all Nations.	
	vii. The Indian Tulsai.	
8.	The Gurukula Samachar.	257

INLAND Rs. 3
FOREIGN 5 s.

SINGLE COPY

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

THE VEDIC MAGAZINE.

(1) The Vedic Magazine will be out in the first week of each Samvat month. Complaints of non receipt of a copy must reach us on or before the 15th of the month; copies supplied after 15th will be charged for.

(2) Specimen copy can only be sent on receipt of postage stamps of -/5/- and back numbers, if available, on the receipt of annas eight for each copy.

(3) No concession, as regards the rates of subscription, is allowed to any body.

(4) It is the cheapest monthly of its kind and as such is the best medium for advertisements. Rates to be settled by correspondence.

(5) Subscriber's Roll Number, noted on the wrapper, should be communicated, when corresponding, so as to facilitate reference.

(6) All Literary contributions should be addressed to the Editor and all business letters and remittances to the Manager Vedic Magazine, P. O. Shampur District Bijnor.

HISTORY OF ANCIENT INDIA

PART I.

(IN ARYA BHASHA)

BY PROFESSOR RAM DEVA

The first edition was all sold in 3 months. The second Edition is now out and is selling fast. The book is extremely popular. It is the first publication of its kind. It deals with the literature, polity, social institution, intellectual achievements and military glories of Ancient Aryas, presents a connected story of the origin, development perfection and incipient decay of Ancient Aryan civilization, discusses the mental, moral and political causes of India's rise and decline as a world-power, refutes the theory that the ancient Aryas were beef-eaters and attempts to describe the different democratic forms of Government that prevailed in Ancient India. Price Rs 1 annas 4 only. To be had from the manager, Gurukula Book Depot Kangri, P. O. Shampur, District Bijnor.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. V. } KUAR. 1968. { No. 4.

The Science of Language

A SHORT STUDY.

The study of Science is indeed a very interesting task, but it is by no means an easy one. All the different branches of science are so technical, so vast, and so complicated, that each one requires lifelong labour to fathom its depths; and after a student has done his best, future generations look back upon his performance and pronounce that he had but a superficial knowledge of his subject. If such is the case with the most advanced sciences—what we regard as such—how much more so would it be with a science of recent origin. Is it not then presumptuous on the part of a desultory reader, like myself, to attempt the discussion of such a difficult subject? But having confidence in my subject itself, and in the masters from whom I have learnt I make bold to try and see whether I can profitably beguile a few minutes off your time.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

What I have to say is by no means to be taken as authoritative assertion, but as mere suggestions that may lead thoughtful readers to higher studies, deeper researches, and perhaps richer discoveries. The facts of the paper, as the heading might suggest, are mostly collected from the writings of eminent Western scholars like the late Professors Max Muller, John Peile, and Papillon; and if at some points I fail to express my masters clearly and fully, let the blame fall on me. I say with the Sanskrit author, "the bad things are mine and the good ones my master's."

In introducing a subject, it is a general custom to show its gravity and attract public attention; but I need hardly impress the importance of this subject. It is the science of that branch of our knowledge through "which God spoke to man and man speaks to God in his worship, prayer, and meditation." It is that branch of our knowledge which is the repository of all the mighty minds of the world. It is that branch of our knowledge which we all learn from the moment that we begin to prattle in our cradles. It is the characteristic that chiefly differentiates human beings from other animals. Is it not then strange that though our subject is so important and we are in constant need of speech from the beginning of our life to the very end, yet we know so little of its origin and growth! If I were to tell at once the origin of all the languages of the world I might startle many of my readers. Yet I must make some statement. And I begin by saying that in spite of there being at present 900 languages known to us and most of them so different from each other that the speaker of one does not understand what the speaker of another is saying, yet they are all derived from the same source. True, it has not yet been possible to trace them all up to this one original source. But they have all been traced up to one or the other of three main streams: the Aryan, the Semitic, and the Turanian.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

or Scythian *i. e.* the group which includes all the so-called agglutinative languages. But the subject had been so much neglected that even the most distinguished modern scholars thought that it was an art, a work of man, a thing of human invention, at best a historical science. It was not till very late that some bold champions came to the rescue and asserted that language was a science. Nay, even a Physical Science. Now they have unquestionably proved that, like other physical sciences, our science, has passed through the three important stages characteristic of physical sciences: the Empirical stage, the Classificatory stage, and the Theoretical, or Metaphysical stage. Let us for a moment stop here and explain what we mean by these stages.

It is a general rule that each science begins with analysis, proceeds to classification and ends with theory. Of course there are some instances in which speculators have gone so far as to take up and discuss the Theoretical stage even before passing through the Analytical or Empirical stage. But to explain the stages themselves. The Empirical stage is that period in the history of science when the scientist, after being perplexed with the multiplicity of his data, begins to see the unities, the order, and the laws, pervading and prevailing in them all. In this stage the scientist (if he may be so called, for till then he is no scientist) knows nothing more than perhaps their names and some peculiarities and qualities. After this comes the first work of the scientist; namely to comprehend them, that is to say, "grasp and hold together single facts, connect isolated impressions, distinguish between what is essential and what is accidental, and thus predicate the general of the individual and class the individual under the general." This is the second or Classificatory stage. Now about the third stage, the Theoretical or Metaphysical stage. Having seen a certain order and laws in some of the data, the scientist is led to infer

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

that that order and those laws prevail through the whole universe of that class of data. Nature is not a desultory engineer. With this view in mind, the scientist reaches forward to conclusions, which, owing to some defect in his own speculations or in his instruments, he has not been able to prove experimentally.

To return to our point. We were dealing with the origin and growth of our science. But to be able to trace the origin, growth, and history of a subject that has existed, it may be from the creation, may, at first sight, appear to be impracticable, if not impossible. And it would really have been so, but for the fact that the very subject whose origin, growth and history we want to trace has minutely recorded them. Language has been called the best historian, as it tells its own tales to the vigilant student. What he has to do is only to trace back step by step where a certain word came from, until he arrives at a point whence he can go no further. There it is that he will find the origin, or at least be in its proximate neighbourhood. In undergoing this process, the history and growth as well will be recorded for him. For example let us take an easy case.—The slaves of America say "*yesr*" and "*yesm*." If they were now to escape to a far retired corner of their original home, and were there to be found by a student of our science a hundred years hence, what conclusions would he arrive at respecting these expressions? Our student would find "*yesr*" used in addressing gentlemen and "*yesm*" in addressing ladies. Then he might in the first place think that *r* and *m* are merely grammatical affixes to denote gender; but looking more closely and tracing historically where they came from, he would see that they are mere abbreviations of "*yes sir*" and "*yes maam*" and have been imported from America, where "*yes sir*" and "*yes madam*" were used, not by the aboriginal inhabitants, but by some foreigners. He would then trace back still further to the home of these

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

foreigners, which in this case would be England. Thus again and again he would fall back and find "*Astu*" (very well, or yes) in one class of the three main families of language (Sanskrit).—This is not all that "*yesr*" and "*yesm*" might tell: they might further reveal to the student that these words went over to America after the age of Chaucer, who uses "*yes*" and "*yea*" in different senses and not "*yes*" alone promiscuously; and that the white masters of the American Slaves, who crossed the Atlantic after the age of Chaucer, had crossed the channel at a still earlier period after leaving the continental fatherland of the Angles and Saxons. This latter fact will be revealed by the analogy between "*yes*" of the Anglo-saxon and "*ja*" of German. Similarly the words "*Sir*" and "*Madam*" will have their own tales to tell.

But to revert to our own tracing of the origin. According to the Vedas "From Him, the *Yajna*, sprang the Rich &c" *(Yajur Veda, Adh. 31, Man 7 1)* and according to the Bible, it was not the Creator who gave names to all things but Adam *(Genesis, ii. 19)*. But the theological aspect of the question apart, let us see what the philosophers say. In the opinion of Locke, who was followed by Adam Smith, Dugald Stewart,—with but slight modifications—and some others, man must have lived for sometime in a state of mutism and communicated by gestures of the body, and by changes of the countenance, till at last, when there grew up ideas that could not be indicated by fingers, men "found it necessary to invent artificial signs of which the meaning was fixed by mutual agreement" Adam Smith further theorizes that verbs were the first to be introduced. So when a man saw a wolf coming to him, he would say, "He comes, he comes." But Dugald Stewart speculates that Nouns were the first artificial words, and instead of saying, "He comes, he comes," he would have said, "Wolf, wolf" and left the rest to be seen by the person spoken to. These are but

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

minor details to ascertain whether nouns or verbs were the first to be introduced. We have still to ascertain how they originated? from whom God or man? If it originated from man it would be an historical science, but if from God, then and then alone would it be a physical science. Another reason against its human origin is the common sense argument that, without knowing any language to discuss in, how for one thing could they have discussed that a wolf should be called wolf, and not dog, or elephant, or that some feelings should be called love, anger, and not by other names. True, any one might have wantonly called it wolf, or dog, or elephant, but what about the feelings and sentiments? The naming of these would have required a complete knowledge of psychology. Then it originated from God? But how could He speak seeing that He has no form? Therefore, we hold, according to the Indian theory—if we may call it so,—that language originated from nature, as *Shabda* (sound), which came out of *Akasha* (sky or ether.) Some of the most modern European scholars, whose views Professor Whitney has summarised (Encyclo. Brit. Art. Philology), hold a view very similar to the above one. While explaining the origin of languages, he says that there are three instrumentalities of expression: "*gesture*, or changes of position of the various parts of the body, especially of the most mobile parts, the arms and hands; *grimace*, or the changes of expression of the features of the countenance (in strictness, a variety of the preceding); and *Utterance*, or the production of audible sound." Of these we are for the present concerned mainly with the last; and in dealing with this the learned Professor says in effect that imitation plays a very important part; for "the first uttered signs were the imitation of audible sounds," which might have come from the "cries of animals or the noises of inanimate objects when in motion, or when acted on by other objects."

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

This much about the origin. Let us now look to the growth of language, if it can be called growth. It has been shown that there are two forces acting in the formation of it: (1) Phonetic decay, and (2) Dialectic regeneration. Phonetic decay is a change brought about by the way in which words are pronounced. It is, as we know, only human nature to exert oneself as little as possible. So when people had to say something, and found that they could express themselves in a shorter form, they adopted this shorter form and minimised their effort. For, what could be the object of a language but to express our meaning? And if that could be done by fewer words why waste more energy? Certainly if fewer words cannot express our meaning, then we must use more words. Thus in Chinese *Shi* stands for ten. If it were changed even slightly it would not mean ten. Pronounced as *t'shi* it means seven. So if a Chinaman has to say twenty, it seems very natural for him to say twice-ten as *Eul-shi*. In Tibetan, it would similarly be *Nyi-chu* (*nyi*=two, and *chu*=ten). But how is it in English, or in Gothic, or in Greek, Latin or Sanskrit? We do not say *two-ten*, or *duo-decem*, or *dvi-dasha*, but *Vinsati* in Sanskrit, *Gikati* in Greek, *Viginti* in Latin, and *Twenty* in English. The Sanskrit, Greek, and Latin words, on their very face, appear to be only local modifications of the same original words, whereas the English *Twenty* is a new compound framed from Teutonic materials through Anglo-saxon *tuentig*.

The first part of Sanskrit *Vinsati* and Latin *Viginti* contains the same number, which from *dwi* (two) has been reduced to *Vi*. As for the second part *Sati* and *ginti*, we can easily trace them to their first shape *dasam* and decem.

Now, consider the immense difference between the original words and their present forms! Unless they are seen through the glasses of Grammar and Philology they can-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

not be identified. This is the change brought about by Phonetic decay. But along with this there operates the other force, which is equally strong: Dialectic regeneration. Dialect, as we all know, is the language spoken by the people of a particular place. It is not necessarily the language of the people's written literature, nor are dialects everywhere the corruptions of literary languages. "Dialects have always been the feeder rather than their channels." Now, these dialects exist from before the creation of literary language, for every literary language has grown out of some spoken dialect. But when one dialect has been selected for literary work, others are by no means silent. They live on, though in comparative obscurity, till another of them is taken up by some other and brought up to the level of the former one. Thus we see that two languages are formed with different dialects and written literature.

These two forces, Phonetic decay and Dialectic regeneration, combined together are responsible for all the existing different languages of the world. Professor Max Muller says that all of them are derived from the three main families: the Aryan, the Semitic, and the Turanian or Scythian, as it is called by other philologists; and that these families stand to each other in the relation of sisters, and not of mother and daughters, as is believed in some quarters. He further goes on to say that even Sanskrit does not stand to Greek, Latin, the Teutonic, Celtic, and Slavonic languages in the same relation as Latin stands to French, Italian, and Spanish. She (Sanskrit) cannot be called their parent but only their "Elder Sister." But we contend that if the Professor admits Sanskrit to be the "Eldest Sister," and at the same time has not been able to find the mother, why should not she be allowed to stand in place of the mother? Perhaps there may be such words—why there are such as cannot be traced back to the "Elder

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Sister" Sanskrit; but have we not phonetic decay and dialectic regeneration to extricate us from the difficulty? Then, no doubt, there was introduction of new words to express new ideas—words formed on the analogy of already existing words.

We may illustrate this last point from the history of Chemistry. Dnietri Ivanovitch Mendeleeff when brooding over his table of elements and the Periodic Law in 1871, found that there were certain gaps in his table, the then known elements not being enough to fill them up. What he then did in order to complete the table was this: he asserted the existence of those that were wanting, described the properties that some of them must possess, and ascertained mathematically the atomic weights of most; and he affirmed that these would be discovered, sooner or later. He went even so far as to name some of them, of course on the analogy of those already existing elements to which his descriptions most nearly corresponded. For example, he predicted the atomic weights and properties of three elements which, he said, would be similar to *Boron*, Aluminium, and Silicon, so he called them "Eka-Boron," "Eka-Aluminium," and "Eka-Silicon." Soon after his prophecy, elements were discovered and found to possess precisely such atomic weights and properties as he had predicted: *Gallium*= Eka-Aluminium in 1871 or 1875 by Lecoque de Boisbaudran; *Scandium*=Eka-Boron in 1879 by Nilson (? Nilssen), and *Germanium*—Eka-Silicium in 1886 by Winckler. The first names, though commonly used, the latter too are mentioned in some of the text books. (Vide Encyclopædia Britannica. 10th Edition).—Thus, new words are always, in every period, formed on the analogy of already existing words to express similar ideas.

However, this is not the place to discuss this point at any length; we must be content with stating with what we have learnt and explaining the present theory on the

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

subject. The present day Philologists divide languages into thirteen groups or families: (1) The Aryan, (2) The Semitic, (3) The Hamitic, which again is sub-divided into three classes: (i) The Ancient Egyptian with its descendants the more modern Coptic, (ii) The Lybian or Berber language of Northern Africa, and (iii) The Ethiopic of Eastern Africa, (4) The Monosyllabic, or South-Eastern Asiatic, (5) The Uran Altaic (Scythian or Turanian), (6) The Dravidian or South Indian, (7) The Malay-Polynesian, (8) The other Oceanic families (9) The Caucasian languages, (10) The Remnants of families in Europe, (11) The South African or Bantu family, (12) The Central African languages, and (13) The American languages.

But about the older opinion. After dividing the *Unknown Original* language into the three families, we can sub-divide them into many classes and sub classes according as they bear greater analogy to one or to the other. Thus Aryan is divided into Northern and Southern though latterly into Indo-European and Indo-Germanic, Southern again into Indic and Iranic, and Northern into Celtic, Italic, Illyric, Hellenic, Windic, and Teutonic. Similarly the Semitic and the Scythian (or the group which includes all the agglutinative languages) can be divided and sub-divided. But I have enumerated all these languages very hurriedly. In the families there are members and branches, the members being no descendants of each other but collaterals, and the branches being the descendants! Thus Indic, Windic and Teutonic are classes, and, as such, collateral members; but Cymeric Lettic, High German and Low German are branches, and are descended from different classes or members: Cymeric from Celtic, Lettic from Windic, High and Low German from Teutonic.

However, Geneological classification is not the only classification we have to deal with. There is still another kind, the Morphological classification, which we

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

think, is equally interesting and instructive. To grasp it more clearly let us begin by taking a word, Say, *respectable*. It is a word of Latin, and not Saxon origin. In its Latin form *respectabilis*, we can easily see that there are two parts, *respect* (respicio respicere, respectum-supine) the verb, and *-a-bilio* the termination. Again from *respect* we separate the prefix *re*, which leaves us only *spect* and we trace *spect* as a participial formation back to the Latin verb spicere or *specere*, meaning to see, to look. In *specere*, once more, we distinguish between the changeable termination *ere* and the unchangeable remnant *spec*. *Spec* again can be traced back to Sanskrit root *pash* (to see) without the *s* before : but *spas* also is formd in *spasa* (a sky), in *Spashta* and *Vispashta* (clear and manifest); and in the Vedic *spas* (a guardian). Similarly in the case of all other words we can reduce them to a very small root (or the radical part of the word) after which we can go no further. Now these roots are of two kinds : *Predicative* and *Demonstrative*, which are the sole constituents of human speech. Starting with this fact we can discover how many possible forms of languages can be produced by the combination of these two elements, and then try to find out whether or not each of these possible forms has its real counterpart in some one or more dialects of mankind. All languages, as we have said before, being reducible to a little root in the end, *predicative* or *demonstrative*, it is clear that we may find three kinds of languages, or three stages in the gradual formation of speech, in which,

I. Roots may be used as words, each root preserving its full independence ;

II. Two roots may be joined together to form a word, wherein one root may lose its independence.

III. Two roots may be joined together to form a word, wherein both the roots may lose their independence.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Similarly there can be joined 3 roots, 4 roots, 5 roots and so on ; but the principle is the same, though it would lead to a more varied subdivision.

Now, the first of these stages is called the RADICAL (Lat. *radix*, gen. *radicis*,=a root) stage and is best represented by the ancient Chinese, in which we find words like "Y" *caug*, which means "with stick." At first sight Y might look like a preposition, standing in place of the English 'with.' But in fact it is not so. It is an independent root, meaning 'to employ.'—The second stage is called TERMINATIONAL or AGGLUTINATIVE (from *gluten* glue), and is represented by the Scythian or Turanian family In Turkish we find *Bakarim* (I regard), *Bakarsin* (thou regardest), and *Bakar* (he regards). In this we can clearly see that the root and suffix are distinguishable. This peculiarity of the second stage is found in some classes of the Aryan and Semetic families as well For example in Sanskrit we find *as-mi* (I am), *as-si* (thou art), and *as-ti* (he is), and in Latin *'sum-esum* (I am), *es* (thou art), and *est* (he is), in all of which the root and inflexions can be quite easily distinguished.—The third stage, in which both the roots disappear and can be (if at all) traced only with difficulty, is called the INFLECTIONAL stage, and is sometimes distinguished by the name of AMALGAMATING, or ORGANIC stage. It is best represented by some classes of Aryan and Semitic families. Thus in Hindustani, which is a modern Aryan dialect, we have *hun* (I am), *hai* (Thou art), *hai* (he is), and *hain* (they are). Here there is no trace of its original root. Similarly in French *Age*. This in old French was *Eage* and *Edage*. *Edage* is a corruption of the Latin *ætaticum*; *ætaticum* is a derivative of *ætas*; *ætas* is an abbreviation of *ævitus*; *ævitus* is derived from *ævum*; and in *ævum æ* only is the radical predication element, the Sanskrit *ay* in *ay-us* (life) which contains the germ from which these various words derive their life and meaning.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Similar analysis of the different families, classes and branches will prove, and has proved to some extent, that this kind of classification as well holds good; and so we are not far from the truth in asserting that our science is a physical, and not a historical science.

Before concluding we have still a few words to add. An important subject like this cannot be said to have been properly introduced unless we refer to some of the laws that play important part. In the science of language one of the oldest laws handed down to us is the well known law of Jacob Grimm, who flourished about the year 1822. This law hardly needs repetition, but we may very briefly say that this a law by applying which we are enabled to trace words from language to language, and see how they passed from one nation to another. Or that this is a law of the correspondence of consonants in the older Indo-Germanic, Low and High Germanic languages respectively; as, for example, the use of *b* for *f* as in *free* from *bara*, and *fiber* from *befwer*. Thus according to Grimm's Law, every tenuis in Latin is represented by *th* in Gothic. The Latin *habet* in Gothic is *habiap*. This aspirate again appears in Anglo-Saxon where 'he loves' is '*lufath*,' which is preserved in the Biblical "he loveth." It is only in very later English that we find 'he loves.'

By the by, we may mention that in *s* of 'he loves,' we have a demonstrative root added to the predicative root *love*, and this *s* is originally the same as Sanskrit *ti*. But this is not the case with *d* in 'loved.' There we may learn from Comparative Grammar, the "*d*" is but an abbreviation of "*did*." So 'he loved' is derived from 'he love did' or 'he did love.' But here it might naturally be asked how 'do' becomes 'did' in the past tense, or receives its pretirite meaning. 'Did,' as we may know, is *dide* in Anglo-Saxon, and in *dide de* is not a termination but a root, and *di* is a reduplication of the

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Similarly there can be joined 3 roots, 4 roots, 5 roots and so on; but the principle is the same, though it would lead to a more varied subdivision.

Now, the first of these stages is called the RADICAL (Lat. *radix*, gen. *radicis*,=a root) stage and is best represented by the ancient Chinese, in which we find words like "Y" *caug*, which means "with stick." At first sight Y might look like a preposition, standing in place of the English 'with.' But in fact it is not so. It is an independent root, meaning 'to employ.'—The second stage is called TERMINATIONAL or AGGLUTINATIVE (from *gluten* glue), and is represented by the Scythian or Turanian family. In Turkish we find *Bakarim* (I regard), *Bakarsin* (thou regardest), and *Bakar* (he regards). In this we can clearly see that the root and suffix are distinguishable. This peculiarity of the second stage is found in some classes of the Aryan and Semetic families as well. For example in Sanskrit we find *as-mi* (I am), *as-si* (thou art), and *as-ti* (he is), and in Latin *'sum-esum* (I am), *es* (thou art), and *est* (he is), in all of which the root and inflexions can be quite easily distinguished.—The third stage, in which both the roots disappear and can be (if at all) traced only with difficulty, is called the INFLECTIONAL stage, and is sometimes distinguished by the name of AMALGAMATING, or ORGANIC stage. It is best represented by some classes of Aryan and Semitic families. Thus in Hindustani, which is a modern Aryan dialect, we have *hun* (I am), *hai* (Thou art), *hai* (he is), and *hain* (they are). Here there is no trace of its original root. Similarly in French *Age*. This in old French was *Eage* and *Edage*. *Edage* is a corruption of the Latin *ætaticum*; *ætaticum* is a derivative of *ætas*; *ætas* is an abbreviation of *ævitus*; *ævitus* is derived from *ævum*; and in *ævum æ* only is the radical predication element, the Sanskrit *ay* in *ay-us* (life) which contains the germ from which these various words derive their life and meaning.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Similar analysis of the different families, classes and branches will prove, and has proved to some extent, that this kind of classification as well holds good; and so we are not far from the truth in asserting that our science is a physical, and not a historical science.

Before concluding we have still a few words to add. An important subject like this cannot be said to have been properly introduced unless we refer to some of the laws that play important part. In the science of language one of the oldest laws handed down to us is the well known law of Jacob Grimm, who flourished about the year 1822. This law hardly needs repetition, but we may very briefly say that this a law by applying which we are enabled to trace words from language to language, and see how they passed from one nation to another. Or that this is a law of the correspondence of consonants in the older Indo-Germanic, Low and High Germanic languages respectively; as, for example, the use of *b* for *f* as in *free* from *bara*, and *fiber* from *befwer*. Thus according to Grimm's Law, every tenuis in Latin is represented by *th* in Gothic. The Latin *habet* in Gothic is *habiap*. This aspirate again appears in Anglo-Saxon where 'he loves' is '*lufath*,' which is preserved in the Biblical "he loveth." It is only in very later English that we find 'he loves.'

By the by, we may mention that in *s* of 'he loves,' we have a demonstrative root added to the predicative root *love*, and this *s* is originally the same as Sanskrit *ti*. But this is not the case with *d* in 'loved.' There we may learn from Comparative Grammar, the "*d*" is but an abbreviation of "*did*." So 'he loved' is derived from 'he love did' or 'he did love.' But here it might naturally be asked how 'do' becomes 'did' in the past tense, or receives its pretirite meaning. 'Did,' as we may know, is *dide* in Anglo-Saxon, and in *dide de* is not a termination but a root, and *di* is a reduplication of the

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

root. According to some rules of Sanskrit and Greek grammars reduplication has the force to give words preterite meaning. Thus the root *dha* in Sanskrit becomes *dadhami* in the past tense, and so in Greek the root *the* becomes *tithemi*. This rule is applied to some of the verbs in English as well—to the strong verbs, as they are called. And so the Anglo-saxon *do* becomes *dide* which corresponds with the Sanskrit *dadhan* (I placed).

There are many other similar interesting and instructive features of Comparative Grammar, which forms a part of our subject. But lest we become prolix we return to the point under discussion, namely the Grimm's Law. It has been said that the Germans could not pronounce *bh*, *dh*, and *gh*, and said *b*, *d*, and *g* instead. But as these *b*, *d*, and *g* confounded with the words that already had *b*, *d*, and *g*, they changed them into *p*, *t*, and *k*. Of course, this proceeding was thoughtless (with all respect), but having gone too far they could not recede, and so a set of new sounds *f*, *th*, and *h* was introduced in the place of *p*, *t*, and *k*. These and similar other explanations were aimed at by Grimm's Law. Yet it was not perfect. There were many irregularities which could not be explained, and so were placed under the head of exceptions. But Verner was to win the laurel of their explanation. His law explains all these irregularities and deals with the cases in which the original *p*, *t*, and *k* instead of passing into *f*, *th*, and *h* as discarded by Grimm's Law, became *b*, *d* and *g*. He said that 'this depended on the position of the accent and that the accent thus evidenced for primitive Germanic was identical with that still preserved in Vedic Sanskrit, and to some extent in Greek."

And this is only a short history of the origin and growth of Language. We are quite conscious of the fact that we have skipped over many points and touched others but imperfectly. But as we said in the beginning,

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

this paper is meant to be only a suggestive one and nothing more; so if we have been able to create in any one an interest for this subject, we are amply rewarded.

"The world does not now contain annals of more indisputable antiquity than those delivered down by the ancient Brahmins."

(Halhed)

"The whole character of the Hindoo nation and its institutions bears testimony in favour of this remote antiquity of their language. Their Religion and laws, their mythology and science, all carry us back to times beyond the reach of history; while their magnificent but ruined temples, appear to be the work of no superstition more modern than that of Egypt or Assyria."

(Talboys)

"The Sanskrit Language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin and more exquisitely refined than either."

(Sir William Jones)

"If you wish to assert that Language has various beginnings, you must prove it impossible that language could have had a common origin."

(Max Muller.)

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

"Was the Universe Created out of Nothing"?

A REPLY.

A personal friend has under the *non de plume* of "A Lover of Truth" contributed to the *Muslim Review* a series of articles entitled "Thoughts on the Fountain head of Religion" as a criticism on my book of that name, which first appeared by instalments in the *Vedic Magazine*. So far as the subject of my book is concerned the series is yet far from complete, though six articles have so far appeared. One of these articles headed "The Interpretation of the Vedas" had little or nothing to do with the subject of my book, but was a general attack on the position of the Arya Samaj in respect of Swami Dayanand's interpretation of the Vedas. It has been already replied to by my learned friend Pundit Ghasi Ram M. A., L. L. B. in the *Vedic Magazine* of Asarh 1968. Two other articles which appeared in the *Muslim Review* of December 1910, and April 1911, are intended to controvert the Vedic doctrine of *eternity of matter and souls*, which though having no essential connection with the argument of my book, has been inicidentally referred to on pages 119 to 123 of the *Fountainhead of Religion*. It is the first of these two articles headed "Is the universe created out of something," to which I attempt a reply in the present article.

My friend begins thus :

"Our Arya friends hold and our author alleges..... that this universe could not have been created out of nothing, that to create *a thing out of nothing* is an impossibility. I say on the contrary that *to create a thing* out of any *existing thing* is not only an *impossibility* but a *contradiction in terms*. If a thing is *created* at all, it must be created out of *nothing*, or it is not created at all. If creation means any thing it means *creation* out of *nothing*, or it means nothing at all." The Italics are his own.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

He then proceeds to say that

If our souls and matter are self-existent and co-eternal with God, "there is *no creation* at all. There is only at best *a making* like that of a potter, and not a creation."

This is at best quarrelling over words. The critic assumes that the word *creation* (with its cognate words *create*, *creator* &c.), can be used in the sense of *creation out of nothing* only. In this he is quite mistaken. The word *creator* is etymologically the same as the Sanskrit word कर्तृ *kartri* which means *maker, doer, agent* or *cause* and is derived from कृ *kri* to do, make, or cause. The idea of *creation ex nihilo* is foreign to its etymological meaning. It is true that the English people, who use the word, being (as Christians) believers in the doctrine of *creation ex nihilo*, have come to use the word *create* in that sense. But it is wrong to say that the word is employed in that sense *only*. It is used in both senses; I will quote from *Webster's Dictionary*:—

"CREATE, v. t.—to bring into being; to form out of nothing; to cause to exist.

(2) To effect by the agency and under the laws of causation; to be the occasion of; to cause; to produce; to form or fashion, to renew."

The second meaning is exactly the same meaning in which I have used the expression and we are certainly entitled to use it in that sense.

Mr. "Lover of Truth" then proceeds:—

"Every one would coincide that the words *create* and *make* connote quite different and distinct ideas, and words connoting these two different ideas exist in every language, whether it be Greek or Latin, Hebrew or Arabic, Sanskrit or Pali, and these words have existed in these languages in all times and in all ages. Since the word *create* has existed in all climes and ages, and in languages all the world over, it follows that the idea connoted by this word is present everywhere and has been present since the very creation.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Since this idea, has been so persistently present everywhere and since all time the idea must represent a *fact, a reality, and not a myth, a fiction.*"

Here the learned critic has made a most sweeping assertion without the least attempt to prove it. Where are the words in all the different languages of the world connoting the idea of *creation out of nothing* pure and simple? I cannot pretend to a knowledge of all the languages. But it would be interesting if Mr. "Lover of Truth" were to endeavour to get such words from all the languages, instead of quietly assuming them to exist. It has been shown that the English word *create* did not connote that idea originally, and does not always or necessarily connote it now. I know of no such word in Sanskrit. Whenever Sanskrit Philosophers speak of the idea in order to refute or discuss it, they have to employ a phrase or sentence instead of a word. For example Kapila in his *Sankhya* Sutra describes it as *अवस्तुनो वस्तुसिद्धिः "production of a thing out of nothing." Elsewhere it is described as अभावाद् भावोत्पत्तिः "production of an existence out of non existence"

In *Gita* it is spoken of as असतो भावः † "existence out of what is non-existent."

Nor do I know of any such word in Hindi. I am not aware if there is a separate word for this idea in Hebrew. But the Hebrew word *bara* used in the opening verse of the *Genesis*, which is generally translated into "created," means, correctly speaking, "cut, cut out, planned, or fashioned," which would mean 'created out of something,' rather than 'created out of nothing.' When the major premiss (that a word connoting the ideas of *creation* out of nothing has existed "in all climes and ages and in

---

* नवस्तुनो वस्तुसिद्धिः "No real thing can come out of nothing" *Sankhya Sutra* I, 78.

† Bhagvad Gita, II, 16.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

languages all the world over") turns out to be a false assumption, the conclusion (that the idea must represent a fact or reality) falls to the ground.

After "so much by way of preface," my friend proceeds to show, (as he thinks), that if *matter* be assumed to be eternal. God's agency in the physical world would be nowhere. With this end he has adduced some examples which are supposed to be the stock arguments of some Materialistic athiests. Here are they :—

"A seed falls on the ground. If the ground is not stony or rocky or absolutely barren, and if sufficient heat and moisture are available, in short, if all the necessary physical conditions requisite for the growing of a tree are there, the seed would take root, germinate and grow into a big and shady tree, and would fructify in due course..... If it (the seed) possessed that power, the tree would naturally grow and there would be no agency of God in the coming of the tree into existence."

"Similarly we plough the land, sow it with different kinds of crops. Rain comes in time, and the crops grow. Heat and air help in the growing of our crops, and our crops ripen by means of the heat of the sun in due course. In all this nowhere the agency of God comes in."

This argument (if argument it can be called) tacitly assumes that the seed and the soil, air and moisture, the sun and rain, are self-existent, and self-sufficient things, requiring the agency of no creator or maker. It is ignored that they are themselves as much the works of an intelligent mind as the tree or crops which are produced through their instrumentality. It is surprising how quietly the learned critic premises a number of conditions, assumes that the ground "is not absolutely barren," that "sufficient heat and moisture are available, in short, all the necessary physical conditions requisite for growing the tree are there," that "rain comes in time,"—and then innocently says; "in all this nowhere the agency of God comes in"! Who gave to the seed that particular structure and composition making it capable of growing into

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

a tree if certain physical conditions are fulfilled? Who made it possible for all these requisite physical conditions to be there? This process of germination shows the wisdom and power of God quite as much as any other imaginable process by which germination could be accomplished. Again it is quietly ignored that this process is subject to certain *laws*, and that *a law presupposes a lawgiver* who must be an intelligent being. Mr "Lover of Truth" gives some further instances and speaks of these *laws* of nature, but forgets that their very existence implies a *governing mind.* This is what he says:—

"The heavenly bodies are interdependent upon one another and are governed by physical laws, such as the Law of Attraction, and these laws are the results of the inherent qualities of matter. Governed by these laws the moon revolves round the earth, and the earth and other heavenly bodies round the sun, and our universe pursues its ordinary course without any interference by any outside agency. Day and night, the seasons of the year, are the result of the motions of these heavenly bodies and in all this God's agency is nowhere to be seen and cannot possibly exist."

Now '*Physical Laws,*' be it remembered, does not mean *Laws made by physical things.* It means the *laws to which physical or material things are subject.* It is absurd to think that the laws which require *intelligence* to observe and understand them could be evolved from dead matter or its qualities without an *intelligent mind.*

Continuing in the same strain Mr. "Lover of Truth" says:—

"The fire will burn and the water will quench the fire, whether God wills it or not; all the variations and changes, that are produced in our physical world as a result of the qualities of Matter and the Physical Laws that are evolved from those qualities and govern that Matter, take place independently of God's will or agency."

The writer here speaks of *Physical Laws* and *God's will* as if they were *antagonistic* things; while in reality

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

they are not even *different* but are *identical.* We speak of a *human law* as *the will of the sovereign power* in the state. So a *divine law*, (call it a *natural law* if you please), is the *will of God*, the supreme power in nature. *Physical laws* are only a branch of *natural laws*,—those laws which govern the physical world, as distinguished from *spiritual laws* which obtain in the domain of spirit. To say that "*governed by these laws* the moon revolves round the earth, and the earth and other heavenly bodies revolve round the sun," is the same thing as to say that these heavenly bodies revolve by *the will of God,* or in other words *by the agency of God.* It is therefore meaningless to say that "in all this God's agency is nowhere to be seen and cannot possibly exist."

It is necessary to state that when we speak of *God's will* we use the word *will* in a different sense from that in which it is employed when we talk of the *human will.* All human language when used for God is symbolical or figurative; more so is this the case when we employ for God expressions which are indicative of the faculties of the *finite* human mind. The moment we forget this we degenerate God to the level of a human being, (though it may be of a great human being), and our theism becomes rank *anthropomorphism.* God is not like man a being with a *will* which is affected by every fleeting passion or led by every passing whim or caprice of a changeful mind. *His will is immutable*, as His nature is immutable. To say this is the same thing as to say that His *laws or the laws of nature are fixed and unchangeable.* It is therefore meaningless to say that "the fire will burn and the water will quench the fire *whether God wills it or not.*" Fire burns and water quenches it *because God wills it*, or in other words, because it is a law of nature. God cannot will otherwise, not because there is any limitation to His power, but because His will is unchangeable. It is a contradiction in terms to say

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

that "all the variations and changes that are produced in our physical world as a result of.....the physical laws, ...take place independently of God's will or agency." For what takes place as a result of the physical laws, takes place by God's will or agency.

Mr. "Lover of Truth" concludes this argument by exclaiming:—

"So God, after making our physical world once out of primordial Matter ceases to have any connection with the working of that world and *practically becomes "Akarma"* as far as the working of our physical world is concerned."

The charge is entirely baseless. For according to the Vedic theory there is nothing at any time in this universe which does not show the agency of God. As the *Upanishad exclaims*:—

भयादस्याग्निस्तपति भयात्तपति सूर्य्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥

"It is by the fear of His law that fire burns; it is by that fear that the sun shines: it is by that fear that lightning and air do their work, and fifthly death runs afar."

The most stupendous movements in the heavens which cease not for a moment are through His agency. And not a breath stirs in the atmosphere, not a rustling of leaves is to be heard, but there is the Hand of God visible therein. Thus God is always active so long as the universe or cosmos exists. It is only during *Pralaya* प्रलय when it is reduced to chaos,—when nature sleeps for the time being,—that His activity is not visible. The charge of Mr. "Lover of Truth" can be brought against his own theory. For according to his view *it is only in creating matter out of nothing that Gods' agency can be seen.* When that has once been accomplished. then according to him, "our universe pursues its ordinary course without any interference by any outside agency. Day and night, the seasons of the year, are the result of

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

motions of these heavenly bodies, and in all this God's agency is nowhere to be seen and cannot possibly exist." Again, according to the creed of our Muslim friends, God created this universe for the first time, and will not repeat the act after this universe has been destroyed. So before this universe was created, God was "Akarma" in every sense of the term; and after this will have been destroyed, He will "practically become *Akarma* as far as the working of our physical world is concerned." While according to the Vedic theory there is a cycle of cosmic evolutions, one cosmos succeeding another without beginning and without end.

The last argument advanced by Mr. "Lover of Truth" in the article under reply is that if matter and souls are believed to be eternal, there would be no ground for our worshipping the Deity. Says he:—

"If we examine the question of worship and devotion to the Deity we find that such devotion is based on the following three grounds:—

(1) That we owe our living, our very existence to God and therefore in duty bound we lay ourselves in prayer to the deity who gave us our very being.

(2) That our worship of the Deity confers upon us spiritual benefits, that is our souls become higher and purer, and that by means of such worship an immeasurable improvement is effected in the qualities and attributes of our souls.

(3) That we worship God because he supplies us with our physical needs and comforts."

Then proceeding to show that according to the creed of the Aryas these grounds cannot exist, he says that the ground (1) cannot possibly exist as we are self existent and eternal. Anticipating a possible reply he adds:—

"It may be said that though God has not created our souls He has joined them with matter, and has thus been the cause of our

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

present existence in this world, and therefore we owe Him worship under the first head. But the point is questionable. Many of us may be ready to question the right of the Deity to confine our free and independent souls in this prison of clay; but this topic will be dealt with when discussing the doctrine of the transmigration of souls."

Well, if any of us can question the right of God to put our souls into material bodies, can we not also question His right to call us into being? To create *dead* matter out of nothing is a different affair. But to bring into existence *sentient* creatures and to arbitrarily put them in varying grades of pain and misery, (although with some mixture of pleasure),—and in different environments, is a very different thing. And the question becomes all the more serious when it is remembered that the net result of their creation will be, (according to the creed of Mr. "Lover of Truth's" co-religionists, that comparatively a few of these souls will, after a short life of mixed suffering and enjoyment, be sent to heaven, while by far the great majority will be sent to hell, for *eternal* damnation and suffering. Well may these latter question the right of God to create them out of nothing. The objection does not, however, hold good against the Vedic theory. For, according to it, the birth of a soul, the capacities with which it is born and the environments in which it is placed, are determined by God with regard to its deserts in the past birth, in the past birth, they were determined by its actions in a still previous birth, and so on. The souls being eternal there was never a time when they were born for the *first* time. I will however deal with this question when Mr. "Lover of Truth" gives us his promised article on the *Transmigration of souls*.

As regards the ground (2) he says:—

"Similarly we being eternal all our qualities and attributes must be and are eternal according to our Arya friends. There can therefore be no increase or decrease, improvement or deterioration

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

in the qualities or attributes of our souls whether we worship God or not. God cannot add to or subtract from the inherent qualities of our souls."

This is equally erroneous. The "inherent qualities" of the soul are thus defined in *Nyaya Sutras* :—

इच्छाद्वेष प्रयत्न सुख दुःख ज्ञानान्यात्मनो लिङ्गम् ।

"Desire and hate, volition, pleasure and pain, and knowledge are the six characteristics of a soul."

These six qualities practically correspond to the three faculties of the *mind* described by Western philosophers, *viz.* knowledge, feeling and will. That the soul is co-eternal with God does not mean that it possesses all the characteristics of God—No Arya believes that the soul is perfect like God. Mr. "Lover of Truth" says: "As far as the inherent nature of our souls is concerned, it will remain the same whether we spend our lives in the contemplation of and devotion to the Deity, or in the pursuit of the most beastly and licentious habits and never for a moment think of God or Godly things." This is true, and the soul will certainly retain its "inherent nature" or the faculties of feeling, desire and hate, pleasure and pain, of acquiring knowledge, and of willing, whether it worships God or not. But the "inherent nature" of the soul does not mean anything more than the faculties mentioned above. The soul certainly gains immensely in purity and holiness, knowledge and perfection by worshipping God, and this ground for prayer and worship holds good as much for an Arya as for the followers of any other faith.

As regards the ground (3) Mr. "Lover of Truth" repeating his old argument already refuted says :—

"Sun, moon and mother-earth by working together, guided by the laws of nature which have evolved through the inherent qualities of matter, supply us with food, drink and clothing, with houses to live in, with heat to protect our bodies against the inclement weather and above all with air to

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

breathe. And in this God's agency never comes in.....We therefore see that as far as our physical comforts are concerned we get far greater benefits from sun, moon, earth and stars, and above all from matter, than we do from God. And as there is no reason for us to worship God except for the physical comforts which he bestows upon us, we are as much, if not more, bound to worship sun, moon, earth, stars and above all matter as we are to worship God.....The condemnation of the worship of sun, moon, earth and stars by our Arya friends is therefore not only illogical but positively sinful.

Having already shown the hollowness of the main argument on which this new objection is based, I need hardly say anything about it. Matter and its products can be of no use to us unless—

(i) We are provided with a material body fit to make use of them, and

(ii) They are so made as to satisfy our needs. And who made them so, but God? No Arya believes that "sun, moon, and mother earth," and innumerable other things which minister to our wants are eternal or self-existing things. God has made them for us. If a friend gives me some delicious fruits to eat and warm clothes to put on it might as well be argued that I should thank the fruits and clothes which give me pleasure and comfort, and not the friend who supplied me with them! And this is what Mr. "Lover of Truth's" argument really comes to.

In my next article I will reply to Mr. "Lover of Truth's" second article on this subject which appeared in the *Muslim Review* of April 1911.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The Ritusamhara.

Kalidasa's genius flowed early in life. His *Ritusamhara* bears evident signs of being a youthful composition. It is probably "the first heir of our author's invention" in the domain of lyric poetry. "There is in it the ardour of youth. The verse is youthful, the sentiment is youthful, and there is the general joy and impulsiveness of youth with an overfondness for the pleasures of sense".

The poem is gay and cheerful throughout. "There is no sorrow or sense of the sorrow of the world in any part thereof, and the dreams and desires of youth flit and linger in it as summer bees around the honied flowers".

And why is it that there is not a tinge of sadness in the poem ? The reason is not far to seek. The poem is cheerful because to young eyes there is always thrown over nature a glamour which vanishes with advancing years. So says the poet Wordsworth in his "*Ode on the Intimations of Immortality from the Recollections of Childhood*".

"There was a time when meadow, grove and stream,
The earth and every common sight,
To me did seem,
Apparell'd in celestial light,
The glory and the freshness of a dream".

Because,

"The meanest flower of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To youth are opening paradise".

And because on our author's soul, the great misery of mankind has not yet flowed in with a full tide, bringing

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by eGangotri Foundation USA

with it deeper passions and higher ranges of thought and feeling.

The *Ritusamhara* is a poem in which *Kalidasa* depicts the human soul in its tenderest moments,—in moments when it is wrapt from the thoughts of "a crowded life" and its stormy passions into an atmosphere of quiet joy, into the contemplation of the calm beauty of Nature and her varied scenes of grandeur and repose.

But although the *Ritusamhara* is one of our author's youthful compositions, it touches the high water-mark of poetic excellence and displays in full all the principal characteristics of the great poet's wonderful genius.

The language is simple and graceful. The similes are natural and appropriate. Matter and manner go hand in hand. The pathos is tender and soul-subduing. Human interest everywhere dominates Nature painting. The scenery is full of sunshine, gaiety and grace. The metres yield a various and noble harmony. The thoughts are subtle, delicate and refined. A romantic sentiment breathes throughout the poem. The affections of the human heart are purified through the influences of pity and sympathy. And last, but not least, the pictures are drawn with a wonderful insight into the heart of Nature and of man.

In other words, Nature's heart is inwoven with the heart of humanity and a warm humanism pervades the poem from the beginning to the end.

The *Ritusamhara* is not so much a single poem, as a series of short lyrics, each complete in itself and dealing with a particular Indian season.

First comes ग्रीष्म, the Summer, with its blazing sun, its high wind, its dust storm, its blinding glare and its forest conflagration. All animate and inanimate creation is troubled by the heat of the season. The lion and the elephant, the peacock and the serpent, the tiger and the deer, forgetting mutual animosity, wander about disconsolate in quest of water and a cool retreat. Even the "crack-

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ling bamboo" and the "torrid rock" seem to feel the flame that surrounds them. While—

"श्वसिति विहगवर्गः शीर्णपर्णद्रुमस्थः ।
कपिकुलमुपयाति क्लान्तमद्रेर्निकुञ्जम् ॥
भ्रमति गवययूथः सर्व्वतस्तोयमिच्छन् ।
शरभकुलमजिह्मं प्रोद्धरत्यम्बुकूपात् ॥" *

Next comes वर्षा, the Rainy Season,

" That beautiful, uncertain weather
When gloom and glory meet together".

It is thus described by the great poet :—

"शशीकराम्भोधरमत्तकुञ्जर-
स्तड़ित्पताकोऽशनिशब्दमर्दनः ।
समागतो राजवदुन्नतध्वनि-
र्घनागमः सर्वजनप्रियः प्रिये" ॥

This *Shloka* has been beautifully rendered into verse by Griffith and runs as follows :—

Who is this that driveth near
Heralded by sounds of fear ?
Red his flag, the lightning's glare
Flashing thro' the murky air ;
Pealing thunder for his drums,
Royally the monarch comes.
See, he rides, amid the crowd
On his elephant of cloud,
Marshalling his kingly train,
Welcome, O thou Lord of Rain".

---

* " Members of the winged tribe
Pant and heave on leafless trees ;
Troops of monkeys feeling tired
Mountain caves eagerly seize ;
Gazelles roam to quench their thirst,
Seeking shade and cool retreat,
Sharbhas draw well-water out,
Harmless all, oppress'd by heat.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Then comes शरद्, the Autumn, which is the favourite season of the Indian poets.

The rains are over. The sky is without a speck. The silver moon shines free from gloom and bathes the whole face of creation with her lovely light.

"Lakes are sweet with opening flowers,
Gardens gay with jasmine bowers ;
While the woods to charm the sight
Show their bloom of purest white".

At the same time—

नष्टं धनुर्बलभिदो जलदोदरेषु
सौदामिनी स्फुरति नाद्यवियत्पताका ।
धुन्वन्ति पक्षपवनैर्न नभोवलाका
पश्यन्ति नोन्नतमुखा गगनं मयूराः* ॥

Verily, the autumn is a pleasant season, but pleasanter are the reminiscences it brings with it. The moon beams free from the obstruction of clouds are pleasant, and pleasant is the soft silver light of the stars, with the melodious "music of the spheres". Pleasant are the stately swans with gracefully-bending necks, and pleasant the blooming lotuses on the lovely bosom of the lake. Pleasant, again, are the groves of trees with tuneful birds warbling, and pleasant the hills and dales with magic tints of rising and setting suns. But nothing so pleasant as the free-flowing brooks, murmuring forests, and "caves amoaning for ever to the winds and waves". Yea, verily, this world is a pleasant place, but pleasanter are the scenes which Dame Nature reveals to the gaze of man.

"स्फुटकुमुदचितानां राजहंसाश्रितानां
मरकतमणिभासा वारिणा भूषितानाम् ।

---

* "No rainbow now appears amid the clouds,
No lightning flag the firmament bedecks,
No air is beaten by the wings of cranes,
No peacocks skyward glance with lifted necks.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

श्रियमतिशयरूमां व्योमतोयाशयानां
वहति विगतमेघश्चन्द्रताराचकीर्णम्* ।

Autumn is succeeded by हेमन्त and शिशिर, collectively called the cold weather. It is a season in which the sun grows mild, the moon loses her splendour, and the stars look dim and cheerless ; while a dripping fog hangs low and thick covering the earth and sky with a dull glamour. It is a time when the bees are silent, the cuckoo is dumb, and the very laughter of children is hushed upon the green.

The days are cold, the nights are chilly, and "the dews of even" begin to fall as soon as the god of day goes down to rest in the distant horizon.

"Colder and louder blows the wind,
A gale from north and east,
And snow falls hissing to the earth,
Frightening the bird and beast."

And yet it is a season of secret joys and secret smiles, and the poet, "animated by the freshness of youth," sings in a merry strain—

"The world's a very happy place,
Where everyone should dance and sing,
And always having cheerful face,
Should never sulk for anything."

Lastly comes वसन्त, the Spring. It is pre-eminently the season of bud and bloom, of the bee, the kokila and

* "The spacious firmament on high,
With all the blue ethereal sky,
With moon's bright orb in centre placed,
With stars and constellations graced,
Rivals the charms of lakes and tanks
And flowery graces of the banks
Where swans repose mid lotus flowers,
Full blown and fill'd with dewy showers,
Whose crystal waters free from dirt
With spell of stillness lie begirt".

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the mango sprout. The Asoka now puts forth leaf and flower, the blackbird sings an amorous song, and couples of living beings betray their mutual attachment by acts of sweet companionship. And inspired by the poet, we, too, feel inclined to share the joys of our readers and wish them many a return of that cheerful season.

"Fragrant with the scent of flowers,
Gay with *kokil's* lovely song,
Fresh with drops of honied nectar,
Resonant with queen bee's throng
May Spring time graced with graces rare,
Promote all humankind's welfare."

In the *Ritusamhara* we have the finest descriptions of Nature humanised by tender emotion. "Vision after vision, each of greater beauty and sublimity than its predecessor, succeeds, and each of them is fitted to a corresponding exaltation of the passions and emotions of the human heart."

The prevailing sentiment of the *Ritusamhara* is शृङ्गार or *love*. It is essentially a love poem; but the love depicted is the love of Nature rather than that of man; although the two are found intimately blended in all the plays and poems of the great Master.

"Love presides at its conception, love fills its frame, and love directs its end." And it is love again which sketches with a rapid and clear pencil scene after scene, and sings of season after season with abundant grace and loveliness.

"It is impossible," says Wilson, "to conceive language so beautifully musical, or so magnificently grand as that of the many of the verses of *Bhavabhuti* and *Kalidasa*." The truth of this remark will be amply borne out by those who have read the works of "the myriad-minded bard of *Avanti*," particularly his *Meghaduta* and the poem under review; for these two give us an adequate idea of the rare stateliness and beauty of the divine language in

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

which they are composed. In fact, the words and phrases, nay, whole passages are so nicely arranged as to produce exquisite and instantaneous pleasure, which, according to Mammata and other high authorities, is the ultimate aim and object of true poetry.

In *Kalidasa's* descriptions, the finest passages are those in which Nature is linked to human emotion. But there are also a few pure and direct descriptions, such as our poet's famous account of a forest conflagration in the first canto of the *Ritusamhara,* where an attempt is made to see *Nature* face to face, to partake in her life by the exercise of that rare faculty of imagination which it is the privilege of the true poet to have, and to make us sympathise with her and convey to us from her messages of sympathy, hope and love.

Some critics have doubted the fact of the *Ritusamhara* being a juvenile production of the great poet. But the internal evidence afforded by the poem itself is an incontrovertible proof of its youthful character.

"The characteristic mark of a youthful production," says Hudson, "is a frequent mention of women and of everything connected therewith." Judged by this canon the *Ritusamhara* is certainly a work of *Kalidasa's* youthful years, "with the cry and leap and force and gallop of youth indelibly stamped on every line of the poem." And there is woman everywhere. "Woman is in the beginning, woman in the middle, and woman in the end." There is nothing else but woman. She is the central figure of each piece; she is all in all. And nothing enchants the soul of a young artist more than a lovely damsel who invariably becomes to him an inspiration and a source of the happiest and tenderest imaginings; and in this way "renders earthly love a symbol of love divine."

Shakespeare says :—

From women's eyes this doctrine I derive :
They sparkle still the right Promethean fire;

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

. They are the books, the arts, the academes,
That shew, contain and nourish all the world".

"When a poet first begins to write," says *Brooke*, the learned commentator of *Tennyson*, "he writes of the motives which have excited his youth, and those motives are born out of his own life, rather than out of the life of the world without him." Our author's *Ritusamhara* is an illustration in point. It embodies these youthful motives in a remarkable manner. "It is bright with youthful gaiety, fragrant with young love, and rings with the hope and joy of a budding humanity."

To sum up: The *Ritusamhara* is full of golden poetry. It has youth, beauty, light, love and cheerfulness without a tinge of sadness or of gloom. It contains evident signs of the joy which a young poet feels when face to face with Nature for the first time. "And it has all the rush and swiftness of youth, its romantic sentiment, its glow, its passion, its emotion, and its tenderness" And youth lingers in the poem in lovely ways, for there are in it passages of youthful animation and glow, breathing more of youthful ardour and the sentiment of love than any other composition of the great poet.

It now remains for us to point out some of the defects of this juvenile production. But they are few and far between. The most glaring and obvious demerit is the frequent mention of women and of everything connected therewith. There is too much of *sensuousness* besides, and an overfondness for the pleasures of sense. But these defects are inseparable from youthful poetry and to quote the poet himself in his own defence—

एकोहि दोषो गुणसन्निपाते ।
निमज्जतीन्दोः किरणेष्विवाङ्कः ॥

It is not necessary to add that among the characteristic excellences of the poem may be mentioned its winning grace, its delightful simplicity, its fascinating

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

rhythm, its easy flow, its charming spontaneity, its fine sentiment, its warm humanism and its heavenly harmony. It is full of buoyant hope and invincible optimism; and there is in it a worship of the Beautiful and Sublime and a rapturous adoration of Nature as she is.

Over and above these merits, there is richness, freshness, sweetness, variety, and expansiveness which we fail to see in any other poet, ancient or modern.

In a word, the *Ritusamhara* operates like the opening of Paradise to a true lover of Nature and of divine Poesy.

True continence and purity, so Plato teaches, lie in the purification of the soul from all, sensual things, liberation from the passions and desires which "transfix the soul to the body as with a nail" and which compel the soul to endure being reborn in ever new forms of embodiment. The redeemer from these bonds is philosophy, which alone prepares one for death. Philosophy guides us from the world of constant becoming into that actual being, into the realm of eternal ideas. The blessed moment of a vision dawns; the curtain before the thinker's eyes sunders, and truth herself shines upon him, in the glory of which immersing itself, the soul is released from the transitory world. In the joy, the bliss of this contemplation, the philosopher, even here below, deems himself in the islands of the blessed.

Death, however, forever releases the soul of him, who has "purified himself through philosophy, from corporeality." his soul enters into "that akin to his soul, the invisible, the divine, the immortal, the truly wise."

When the thundercloud its drum awakes,
Fast the rain Sweeps o'ver the bird's swift paths,
And in quite mountain cave the monk
Fasters revery : no joy like that !
When, along the flowery bank of streams,
Which the forests' motley garland crowns,
He fosters revery, wrapped in blissful calm,
No joy ever can be find like that"! (Oldenberg's Anceint India).

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

TYRANNY OF SECTARIAN EDUCATION.

इदमहमनृतात्सत्यमुपैमि (यजुः)

" Here, Lord, I take the vow ever to give up error and accept Truth". Yajur Veda.

Prejudice dies hard ; it is one of the haughtiest and mightiest of tyrants known, as mankind submit willingly to its yoke. The extraordinary vitality of error and the interminable ever-recurring forms in which bias persists have been always standing in the path of humanity. Bias of early training in the wrong direction narrows the sympathies, dries up all altruistic liberal feelings and chokes the free growth of rationalism. We thus find man still wallowing in the quagmire of superstition, ignorance, error and prejudice. Not to speak of the pitiable state of common folk, even great natures cannot, even if they would, free themselves altogether in after-life from the tyranny of sectarian education received in early years. Nay it is a common matter of every day experience to meet with persons who suppose themselves to be above bias and prejudice of every sort committing great mistakes by taking sides usually with the wrong unjust party and thus becoming a mere tool in the hands of sects and denominations. That is to say while bigotry, bias and prejudice are certainly undesirable, their supposed absence has not been of much use to mankind in general. For unfortunately Bacon's shrewd remark " There is a superstition in avoiding superstition" " has been found to be but too true. Thus the net result of the effect of prejudice upon mankind is that we find around us in the world five kinds of people all of whom knowingly or unknowingly play into the hands of interested parties, warring sects, conflicting dogmatists, prejudiced bigots, and superstitious folk ; and

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

become the means of strengthening the hold of bigotry, bias, prejudice and superstition in every form often the most questionable and objectionable. And thus the progressive march of mankind onward and upward has never been smooth sailing. Let us see now who are to blame for this and why.

Firstly. There are those who are as it were naturally disposed to bigotry. But we must not run away with the idea that this class of "born bigots" is really very great, No. it is so very small that their number is far less than we may be inclined to suppose. In fact we may rest perfectly sure that no child is born a bigot although it might grow to be one in virtue of its inherited or acquired traits and tendencies. For we must never forget that the atmosphere surrounding the tender heart and plastic head of the child is truly speaking mainly responsible for the character and conduct of the future man. Thus while the only hope for the betterment of mankind in general is to be found in providing better surroundings for the infant child and youth we have to admit that sectarian education is to blame much more than hereditary propensities inasmuch as the latter can be greatly modified and even neutralized by proper education. Thus also every thoughtful mind will see that the best course to adopt will be to impart such an education as will keep the mind of the recipient open and free to fresh light, ever ready to render homage to Truth however disagreeable or bitter at first sight. Man will rise in proportion as he learns the much needed lesson of prizing fact more than fancy, truth more than taste.

Secondly. We find numerous persons who do actually exchange one sort of superstition, prejudice, myth, habit, practice or dogma for another that may happen to be in vogue and fashion for the time being or that might be subscribed to by the powers that be. The History of India under its Hindu, Buddhist, Moslem

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

and Christian Rulers bears ample testimony to this undeniable fact. Fashion allies itself with dogma and prejudice. And the makers of fashion are the Rulers. Thus we come at last to the myths, dogmas beliefs, practices &c. of the rulers of a different creed or country making headway among the people simply because they come from the governing class. And there is always this danger in all such cases that the vices of the dominant party will be more freely exchanged than their virtues. Our Educationists should take note of this undesirable tendency and try their best to undo its effect. Public opinion in the country should always depreciate the blind imitation of the questionable characteristics of the ruling class.

Thirdly. There are others who, while they are themselves indifferent to any set of countless conflicting creeds, prejudices, dogmas and yet through this very indifference swell the volume of superstition and prejudice. Their number is legion in every community as every one of us can easily testify to this deplorable fact. It were better for humanity if these "indifferents" all over the globe found means to separate themselves from their respective communities with whom they have very little in common except ties of blood and speech. We anxiously wait for the time when the "Pan-Indifferents League" with take its birth and herald the doom of bigotry and prejudice, and ring the death-knell of the Tyrant of Sectarian Education. That day will be a glorious one for suffering humanity.

Fourthly. There are those finer natures and nobler characters that would do a distinct service to the cause of Truth and Humanity were they to receive education along non-sectarian lines and rational principles; but who, falling early into the hands of bigots find it hard in later years to give up all dogmas, myths, superstitions prejudices &c dinned into their ears since childhood.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

There have been many lamentable instances, some of them famous and well-known, in which the victims to sectarian education had to struggle hard and break away from the narrow traditions of parties, sects and classes. All honour to these brave souls. But such are necessarily few ; the greater number cannot be expected to hold their own against fearful odds.

Fifthly. We have those people who, in trying to avoid one set of superstitions or prejudices actually fall into its rival ones. For they in their too great anxiety to steer clear of the Scylla of one prejudice find themselves drawn into the Charybdis of its rival. The number of such persons is not small.

Thus altogether the sway of prejudice is alarmingly great. And what is the real cause of all this ? Narrow Sectarian Education. But how can man root it out ? Let him daily repeat and teach his near and dear ones to repeat the simple but sublime Vedic Prayer इदमहमनृतात्सत्य मुपैमि *idam aham anritat satyam upaimi* Here, Lord, I take the vow ever to give up error and accept Truth. Let mankind repeat its, learn it and never forget it ; and let them act according to its spirit. Let every school and seminary open and close with that ideal prayer. Let every home and hearth resound with its sacred syllables. Let every heart rejoice at its enchanting strains. Let it be the ideal song and motto of every soul. Then there will be an end of sectarian warfare.

"Now, here, Lord, I vow ever to give up error and accept Truth." Such was the noble prayer and vow repeated and renewed daily by the Aryas of old. Should we not repeat and renew it now and ever? It can lift us out of the quagmire of superstition and prejudice. It can make us manly, honest, sincere, open, free, liberal, wise and happy. What can it not do for us, this noble prayer! It can make us sympathetic, helpful, tolerant, liberal and

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

generous. It can drive out from among us all bias, prejudice, bigotry, superstition, perversity, error and falsehood.

So highly does the Arya Samaj prize it that of its ten principles the fourth is mainly based upon it. "It is the duty of every Arya to be ever ready to cast off all manner of error and falsehood and accept Truth"—lays down the fourth principle. The sooner humanity realises the value of this noble principle the better for it. Let the Aryas live up to it and thus teach it practically to every brother gone astray.

In estimating worth of nations, justice requires that while, their vices are put into one scale, their virtues should as conscientiously be poised in the other. Individuals and nations are equally sting with a sense of wrong, when their crimes are acrimoniously recapitulated, and then great and good actions are all forgotten. This fatal forgetfulness is the origin of that rancour which has so long desolated the Earth. It distracts private families, confounds public principles, and turns even patriotism itself into poison. Let those who have but the smallest love for the happiness of mankind, beware how they indulge this pernicious propensity. He, who in every men wishes to meet a brother, will very rarely encounter an enemy.

Halcroft.

The more fully that men discover the informities and blemishes of their own character, the more will they see the necessity of forbearing one another in love; of following after the thing which make for peace, and things where with one may edify another.

Bissland.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Coming of the Golden Age.

That Ages go in a circle is the common belief of all mankind. There are altogether four Ages that follow one another in due succession. First is the Golden Age, i.e. all gold without alloy. In this age, the people are most virtuous, most pious, most truthful, and as a result of these sterling virtues they naturally enjoy a much longer and happier life. But as time rolls on, goddess Virtue too, with the current of time, rolls down a bit from her high pedestal. The once pure goddess receives a taint and the brilliancy is gone. God the Merciful Father of his beautiful creation, with a view to set matters right and restore her to her former glory, sends a pure and mighty soul in the world as Rama, who sets an example of the highest morality and of the highest duty. The goddess resumes her brilliancy for a period, but Time, the Destroyer of all things, must have his way, and the enthroned Queen can no longer continue her sway with as strong a hand as she did in the ages gone by. Virtue and vice conjointly begin their play on the stage of this Cosmic theatre, and for this reason the Second Age goes by the name of Silver Age.

In the third Age vice predominates. The once pure gold after undergoing a lamentable change into Silver is further adulterated into Copper, and this third is the Copper Age, when vice rules virtue, and the Merciful Father in his infinite mercy once again re-instates her lost glory. With this end in view, He sends on earth another mighty soul named Krishna but to turn copper into pure gold is not within the scope of a single individuality. Vice in Duryodhan and his followers is after a long and hard struggle killed, and virtue in Yudhishtar and his adherents is once more

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

revived. This state of affairs lasts for sometime, when the Tempter once again makes a hard and cruel struggle and creates a most lamentable havoc all over the world. Virtue once more kicks the beam to a still greater height and there is confusion all round. The Almighty Father, the Fountain of all Mercy, can no longer bear to see His beautiful creation so sadly suffering for want of Divine aid, and He sends from time to time in all the important centres of the world pure and mighty souls like Buddha, the Divine Intellect, Confucious, Mohommad, Ahur Mazda and so on. All these great ones did all they could to improve matters. But a leaky ship can hardly sail with safety over the vast expanse of stormy waters, and the consequence is that the golden principles of Buddha begin to be misunderstood by the populace inasmuch as this great Intellect did not preach symbolism. To him there might be a God or no God. Righteousness of the highest order was his aim. The major portion of the ignorant failed to take such a high and long jump and irreligiousness found a footing. The Almighty Father divined all this state of affairs. His ardent love for his creation was incessant, and Shankaracharya visited the earth to do away with Buddhism and to restore once again the religion of the hoary Vedas. Buddhism was driven out of India simply to take shelter in Tibet, China, Japan and some other Asiatic and European countries. The teachings of Shankaracharya had more staying power, and the people found great relief in thus regaining their old established faith again.

Some three centuries ago, Lord *Gauranga* or *Chaitanya* appeared in Nadia, Bengal, and preached pure, holy and undivided love of God (Vishnu). His divine songs were most enchanting, and with the aid of these he melted the hardest hearts and brought them into his all-embracing fold. Lord Gauranga's preaching

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by eGangotri USA

was the preaching of illimitable divine love, and it stands its ground even to this day.

The import of Western civilisation into India towards the latter part of the eighteenth and the commencement of the nineteenth century found such favor with a few educated Brahmans of the Province of Bengal that they inadvertently became converts to the Christian religion. The reason of their doing so was not far to seek. The Aryans, especially the Brahmans among them, were so bound hand and foot by the strong shackles of superstition that they could hardly move an inch either way. On comparing the two modes of life, Eastern and Western, they found themselves, in a most deplorable condition, and it was to break to pieces these fetters of superstition that they were compelled to make the bold attempt of embracing the Christian faith. Freedom of diet was their sole aim and purpose. Morally and spiritually they were even then far superior to other sister nations. But the wearing of a Brahminical thread, a mark of sandal *(chandan)* on the forhead and a knot of hair over the top of the head, all these being the signs and symbols of true Brahmanhood, were no longer held in reverence. Because it was now high time for them to see for themselves that John Bull in his coat and pant was also a man like them having at the same time all the freedom about him. He could eat anything he liked, he could dine anywhere and with any body, he could drive or walk with his own better half or even with the better halves of others, he could dine inside the room or in the open air with his wife and friends on the same table, he could use liquor as the most delicious drink. In short they found that John Bull was really a gentleman at large, that he had all the privileges of leading a happy and jovial life, and that he only lived the life of an angel. Actuated by these and a few other liberties of a like nature, the once divine head of the Brahman, trampling down under foot

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

all that was so near and dear to the Vedic religion, began to think of his own escape from the shackles that had so bound him down, and the most deplorable result was that some of them embraced Christianity.* The tide that had thus come over the Eastern part of the country crossing the boisterous waves of the Bay of Bengal was almost irresistible. But where the Divinity intervenes even impossibles becomes possibles, and Raja Ram Mohan Roy, a born Aryan genius, stood up with a bold front, gave birth to the Brahmo Samaj and thereby succeeded in resisting the high tide and reducing it to the lowest ebb. The principles of the Brahmo Samaj gave to its adherents every freedom of eating and drinking. It checked, within their fold, all restrictions of caste and broke the pardah system. The Brahmo ladies could wear shoes and hoses and freely move about with their husbands A change in female dress was also initiated and their *dhoti* gave the look of a gown. This Samaj, as saviour of the Aryan religion, still stands on a firm footing and is doing a world of good to the socially crushed Aryans.

To further mend matters and spread the light of Vedic religion among the Western nations appeared Bhagwan Ram Krishna, the Holy of holies, in whom were combined the joint forces of Rama of the silver age and Krishna of the Copper age. His worthy disciple Vivekanand carried his reverend teacher's holy mission to America and other Western nations. Almost simultaneously there sprang up Theosophy under the wise guidance of Col. Olcott of America and Madame Blavatsky of Russia, who did some good work in the field of Religion and Philosophy. Their noble work

* In the 35th Shloka of the third discourse of Holy Gita, the Lord says "one's own religion, however inferior it may be, is far better than that of another, superior though it be (even); death is welcome in one's own religion, but the religion of another carries danger with it."

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

was not confined to India alone but they most successfully established Theosophical societies all over the world.

When all this was going on in some parts of the country, there appeared Bhagwan Dayananda Saraswati on a different stage of the Aryan theatre, holding the holy Vedas in his hands. He explained to his audiences the true meaning of the Vedic Texts and suppressed with strong hand the vain supremacy of that class of Aryans whose exposition of the principles of Vedas was of a selfish, highly coloured, and unpardonably damnatory type. It was he, and he alone, who once more revived the old Aryan Scriptures and gave a fresh impetus to their study. There is a class of ignorant people who call the Arya Samaj a Samaj of sedition. They call its adherents a set of sedition-mongers. Toleration is the backbone of the Arya Samaj, and instead of offering blow for blow it heartily sympathises with the sheer ignorance of this set of people and is waiting with patience, for the day when these blasphemers will be heartily ashamed of their otherwise unpardonable blasphemy and finally seek protection for the betterment of their spiritual, moral, mental and social conditions under the green, lofty and all-embracing banner of this mighty Arya Samaj.

Strictly speaking, The Arya Samaj does not teach a new religion. It aims simply at the revival of true Vedic faith which teaches one to become manly, to lead a virtuous life, to reverence all that is pure and holy, to love the land of one's birth, to love the world at large or in other words to observe universal brotherhood, to bring about the regeneration of all lands, whenever there is degeneration, to teach children their duty towards God, towards their parents, towards their relatives, towards their neighbours, towards their fellowmen, nay, towards the people of the world at large. Thus the Vedas teach us not only the highest standard of morality founded on the hard plinth of religion but binds us all, into a common whole, with the adamantine chain of brotherhood.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Now reader pause for a moment and review the present condition of India, nay, of the world at large. Do the present day children receive a systematic moral and religious training to become honourable members of society? Cigarettes and green, red or white sealed bottles, *ganja* and opium, *bhang* and *dhatura*, have, in these degenerate days, become the most essential ingredients in moulding or rather demeaning the character of a child. Nobody dare shut his eyes against all the temptations that are so freely open to our children all over the world, with what result? There are a few honourable exceptions. The pigmy Japanese, for instance, the owners of a small island, overcame the stalwart Russians on whose extensive dominions the sun is seldom seen to set. And what is the secret of all this success that so exceptionally attended the Japanese in this most unequal and prolonged war? The Japanese are a righteous people, and their righteousness lies in the proper training of the children in the nursery, in the round of their hearths, in the midst of their society. From childhood to old age they remember one lesson and that is the love for their Mother-land. It is now left for the future historian to narrate which of the two fighting nations was wedded to Righteousness. It must however be said in all truth that in the Russo-Japanese war the Divine hand was perceptibly on the side of Righteousness.

The great Swami Dayanand was not born blind. He had two big, clear, swimming eyes and a broad forehead that was full of the truest divine intellect. He could plainly see the fallen condition of the Aryans. To raise them was his chief aim. The rest of the world, he thought, was at liberty to follow the example of the Aryans when so regenerated. He preached noble principles, we mean the principles culled out by him from the highest authority of the Vedas. He scattered them broadcast among his fellowmen. He preached the golden lesson of Universal Brotherhood. Religion is *one*, he said. There

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

can be no duality in religion. The love of God is the only true religion, and that love canot be divided into two. To love God is to love men without making the least distinction in caste, creed or colour. All men are the children of that *One* God, Who is our Merciful Father. We must all stand on the same platform and embrace one another, as a brother embraces a brother. To raise the down-trodden and the outcaste, to retake into your fold all such as have in careless moments given up their long cherished Vedic religion for the sake of some other, he boldly and truly said, is to raise the country.

In ages gone by there were *Gurukulas* not inside the busy towns and villages, but a little apart from them in open places close to a forest, and on the banks of a limpid stream or a big tank or lake. The *Gurukulas* were the most remarkable institutions of those days when Vedic religion had her complete ascendancy. Children were the inmates of these holy seats. Pious, religious, unselfish and tolerant elderly Members of Society looked after the education of the children *gratis*. *Right drinking, right eating, right sleeping, right rising, right loving, right thinking, right speaking, right acting were a few of the many righteous principles of life that were taught to them with due care and caution.* Apart from their homes and kith and kin, they cheerfully led the lives of hermits in these secluded resorts. They were the masters of Sanskrit literature and its religious philosophy. They were also according to their tastes practically brought up in the different arts and industries of India. Attaining to manhood and fully equipped with all that was necessary for their own good and the good of their fellowmen they were sent back to their kith and kin. Some of them took the vow of celibacy, while some became householders, and the progeny that through them saw the light of day was naturally of the noblest type.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

But time, as we have said elsewhere, effaces every bit of a thing, so in the case of these Gurukulas it had its full revenge upon them, somuch so, that they entirely disappeared from our midst and in the long lapse of ages were almost forgetten when Swami Dayananda with the emotional tongue of a prophet preached for the revival of these Gurukulas. For a time his audiences, could not make out, head or heel, of what he said. But his heart was not the heart of a coward. He stood up boldly, yet generously, against all opposition and, right being his might, he strongly asserted his cause or rather the cause of humanity. Religious Punjab, the holy land of five rivers, the ancient seat of the antique sages and an chorites gave at last a patient hearing to Swami's doctrines. The undaunted courage of the Great Swami had created enemies all round and the saddest result was that he was secretly poisoned by some base, cowardly assassin. Thus he died a Martyr to his cause. It was Swami Dayananda, who firmly kept his ground against all eddies and storms, and gave up his most precious life for the sake of his fellowmen. But though cruel death has bodily snatched away that noble and divine personage from our midst his ever-living spirit is reigning supreme in the pure hearts of all true Aryas.

The readers of this paper might naturally desire to know whether the writer is an Arya Samajist. In reply he humbly begs to submit that, although he is not a listed member of the Samaj, he is a staunch Arya and a most faithful follower of the Vedic principles inculcated by the late lamented Swami.

With so much before him he shall only be too glad if his brothers will be kind enough to take him into the fold of the Arya Samaj. It will be an exceptional honor done to him. But so long as he is not so honored he will continue to work quietly and sincerely in the cause of humanity

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

and find ample relief in the simple belief that he is a true follower of the Vedic Religion.

We have in the latter portion of the foregoing description given an account of the fourth Age that followed the Copper Age. The Aryans call it Kaliyuga while by the Western nations it is called the Iron Age. Now to turn iron into gold is not an easy task nor the work of a single generation. Hence the advent of so many pure and mighty souls from time to time. The age of the current Yuga has been estimated at 4,32,000 years. But surely over the world so many years of this Age have not actually passed. Among the Hindus it is a common belief that every *Somevati Amavashya*, and every eclipse takes away a certain portion of the life of an Age. It must be within the memory of old people still living that both the aforesaid events which are said to curtail the life of an Age were very uncommon forty years hence. Within the last forty years they have been most frequent, and it is within the province of an astrologer to say how much life the current Age has run out. But to a layman it seems as a self-evident truth that an enormous curtailment has actually been effected, inasmuch as he keenly deserves a change for good all over the world. Another fact that still more strongly proves the validity of the above statement is the revival of the Gurukula System of Education and the raising up of the depressed classes. In our present Gurukulas as managed by the Arya Samaj the peculiarity is that children of every caste, creed and colour find an unconditional admission. All this is a happy augury, and speaks volumes in favour of the Golden Age returning to us at no distant date and we have the full assurance that it lies within a measurable distance from the point where we are at present standing. All these societies, all these conferences, all these conventions, all these congresses, all these platform speeches, jointly point to a happy Golden Age in the near future. The jolly Panjab has taken the lead, and we eagerly look up to the undaunted Panjab for all that is desirable.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The Ethical Foundations of Society and the Arya Samaj·

(Continued from the Bhadrapad issue.)

BASIS OF THE COHERENCE OF SOCIETY.

Look at the animals in general. Every one distrusts every other. There is no communal instinct. They co-operate very little to save the whole community. Rise a step further. Go among the savages. There, one *family* distrusts another. Rise yet higher in the scale of humanity, you find that one *tribe* distrusts another tribe and is often at war with it. Leave this stage of evolution and look at the history of the last few centuries. There we meet with the singular phenomena of only nations distrusting nations, tribes having coalesced into the greater unit of a nation. But now the time has come when nations have overstepped these narrow boundaries of exclusiveness and are feeling that one and all of the human species are sons of God and should therefore co-operate to improve themselves in every possible way without the path of progress being checked by national and territorial wars. As yet only glimpses of this spirit are visible but the time is not far off when this whole world would be considered as one city inhabited alike by gods and men rejoicing in their equality of opportunities for development and realizing at last the so-called heaven on earth.

Thus we see again that the existence of the family, the tribe, the nation and the humanity at large is wholly and solely possible because of the pre-existence of morality which is the first and the last offspring of religion.

Psychic causes of the increase of National Resources.

GEOGRAPHICAL SOCIOLOGY REFUTED.

This whole superstructure of civilization is based upon the psychic, intellectual and moral faculties of man

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The standards of the estimation of social progress are considered to be by the modern politicians as the relative proportion of exports and imports, the amount of the accumulated capital, the increase of national debt, the ratio of territorial expansion, readiness in utilizing the new inventions, etc. However fallacious these criterions may be in themselves because they are based upon the mechanical and external movements of a nation and not upon the internal workings of the soul, even these may be shown to have their springs of action in morality and religion.

The chief factors of the productivity of a nation are its natural resources, labour, capital and organization.

However, paradoxical the statement might appear, it is *true as truth itself that the environment transforms the animal, while man transforms the environment* I in no way deny the influence of geography on history. I demur to the superior wisdom of Mr. Buckle, though I am glad to remark that he himself is cautious enough to apply his newly discovered principles to men in the first stages of civilization and recognizes the influences of other factors as morality and religion although of course he gives prominence to the influence of climate, rivers, seas and mountains. I must admit that these physical environments transform the physical, moral and intellectual natures of man; otherwise we could not satisfactorily explain the modern phenomena of the differences between the Britisher in Canada, American states, Australia, Africa and England herself. But I see also that *all art is the result of man's head, heart and hand, that all production is a mere artificial transformation of natural environment, that Nature produces nothing in the economic sense but man alone produces every thing.* When the whole cycle of human achievement is artificial and we know that all things act and react upon one another producing complex things called civilization, we are

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by eGangotri Foundation, USA

forced to admit that physical forces are but subordinate to the psychic forces and therefore civilization rests upon these latter and nations rise and fall in proportion to the existence, intensity and death of these and not the former forces.

This fact should be thoroughly borne in mind that the human factor in production is the most important. Expressions like those of. A Young, that "*Give a man the secure possession of a bleak rock and he will turn it into a garden,*" that '*the magic of property turns sand into gold,*' go a long way to establish the truth of my statement. Man is so powerful that he can make and unmake land as often and as much as he likes. (*a*) Modifications in technique greatly reduce the pressure upon land. (*b*) Improvements in transportation work practically to create land. (*c*) The act of consumption, temperance, vegetarianism, absence of inordinate love for luxuries, and prudence and economy in the utilization of consumable articlesvirtually create land. (*d*) Lastly, food is soon to become the product of laboratory.

Chemistry may sometime solve the problem of food production without recourse to agricultural methods. The secret once known, the nitrogen in the air of the backyard and the ton of coal in the ovem may furnish food for an ordinary family for a year.

(Value and Distribution by Davenport)

When physical forces, natural enviroments are plastic to the touch of men, to his moral and intellectual nature, how can we give prominence to a dead and stationary factor and ignore the importance of living and dynamic forces?

Gentlemen, the more deeply I go into the subject the clearer it becomes to me that the psychic factors—the human mind and the human soul, his religious and intellectual faculties are the adamantine rock upon which rest

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

all the civilizations of tha successive generations of men, that other factors fall into *shade* before these all engrossing elements of progress.

MORALITY AS THE BASIS OF A NATION'S PRODUCTION.

Having shown that the psychic factors lord over the physical, I proceed to show that the quantitative and qualitative ratio of these factors in any two countries make them differ in their civilizations as measured by modern politicians. The actual production which is the external standard of civilization in the two countries differs because the efficiency of the labourers of one nation differs slightly or immensely from that of the other. Now efficiency of labourers itself is dependent upon their inherited and original endowment of faculties; their energy, vigour and perseverance; the harmonious relations of the employers and employed; their control over their passions; trustworthiness; cleanliness of person, residence and purity of air and water; absence of intemperance and voluptuousness; their general intelligence; worth of technical and general education imparted to them; earnestness, thorough conception of duty and its honest fulfilment; lastly, their habits of cheerfulness and hopfulness.

The joint effect of these causes of efficiency is very considerable. It is owing to these differences that though the English spinner is paid nearly as many shillings as the Indian spinner gets annas, yet the cotton cloth of England which imports cotton from India herself, undersells that of India in Indian markets. On examination it would be seen that the enumerated virtues that make up efficiency are nothing but those expressed by Manu, thousands of years before in his code as constituting Dharma.

धृति क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रह: ।
धी विंद्या सत्य मक्रोधो दशकं धर्म लक्षणम् ॥

Perseverance and fortitude, forgiveness or compromise in the commercial and political world, control over

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the animal passions, trustworthiness, cleanliness, chastity, intelligence, learning, truthfulness and honest fulfilment of the duty, non-anger or cheerfulness and hopefulness—these ten constitute Dharma.

Thus, gentlemen, the greater the intensity of these virtues enthroned in the hearts of a nation, the greater must be its productivity and hence its civilization.

MORAL BASIS OF CAPITAL AND ORGANIZATION.

Similarly, Capital and Organization depend upon these psychic factors of civilization. The accumulation of the wealth of a community is proportional to the efficacy of *the will and powers of its members to save. The will to save* wealth directly and distinctly depends upon *the intellectual, moral and religious feeling of the members* and hence I need not waste a single word in its explanation. The second factor, *the power of the individuals to save* wealth is limited by natural resources of that country but their abundance or dearth has already been shown to depend *upon the ethical and national faculties.*

Organization, again, is the sole work of man and it must therefore be circumscribed by his moral and rational outfit. It is this latter equipment in the captains of industry which has caused so many outburnings of heart natural upon the inequalities of the present-day industrial system.

FRENCH REVOLUTION: A REVOLT AGAINST IMMORALITIES AND IRRELIGIOUSNESS.

I would also draw your attention to the main cause of the French Revolution whose principles form the basic frame work of all the Modern civilization. Orgies of the French court, brutal cruelities and oppressions of the French nobility, atheistic voluptuousness of the Church had produced a revolt in the feelings of men. They all

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

eagerly wished to exorcise that evil spirit from their land but they did not see the means to this end. Fortunately a few men of genius crystallized and gave concrete shape to the invisible inchoate mass of feelings and thus arrested the disruptive tendencies from working havoc any further. Their writings touched, evolved and strengthened the same sentimental chords in the same sympathetic minds of their readers, they began to feel their way through gloom which began to disperse by the full realization of the situation and thus within 50 years there was brougtht about a Revolution which was fraught with so many mighty results and whose force is not yet spent but will continue till the whole world is embraced, emancipated and brought on a level of Equality, Fraternity and Liberty. Some men have brought the charge of atheism upon those great philosophers who if they did not produce the Revolution, did surely give an impetus to the Revolutionary ideas, did certainly precipitate that mighty cataclysm. Voltaire, Montesquie and Rousseau were indeed violent enemies of the Christian Religion but mind you there was no religion in the proper sense of the word and no Christian religion again. It had degenerated and deteriorated into a creed of voluptuousness. It was an *Infamy* rather than a religion. They were votaries of Natural Religion which was nothing but a rational religion expressing revolt aganist its degenerated revival. These philosophies considered that religion was necessary in order to maintain in the people an obedience to the law. They accepted a belief in God and the immortality of Soul, while Rousseau believed that man was a being essentially good and loving justice and order. Thus gentlemen I have shown again that the beginnings of European civilization are rooted in psychic, moral or truly religious forces.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

NOTES AND COMMENTS.

ON BRAHMACHARYA.

Babu Ravindranath Tagore thus extols the virtues of *Brahma charya* or self-control:—

"We must build up our lives in self-control and discipline by the practice of monastic austerities (*Brahmacharya*) in boyhood and youth. When this ancient doctrine of India is laid down, people naturally object, "It is too hard a rule! It can turn out a strong man, it can create a saint free from the bonds of desire. But where is the place for enjoyment under such a law? Where is the place for literature, art and music? If you wish to produce a fully-developed man, you cannot leave out aesthetics."

Yes, it is true; we do require beauty, because the object of devoted endeavour is self-development, not self-suppression. But the practice of austerities during pupilage is not in truth the pursuit of barrren rigour. The soil has to be torn up by the ploughshare and the harrow, the clods of earth hammered into dust, all its growing weeds rooted out, and the field laid utterly bare, before it can be made fit to bear fruit. Similarly, if we are to be truly worthy of enjoying beauty, we must first go through a process of rigorous cultivation. In the path to enjoyment there are many temptations to lead us astray. If we wish to escape them and attain to the fulness of bliss, we need regulation and self-control all the more. To qualify ourselves for pleasure (in the end) we must deny ourselves pleasure (in the beginning)".

Certainly, the regulation of conduct in the first stage of life, that is in boyhood and youth, is a great gain, a merit in itself. So also says the poet*:—

"Self-knowledge, self-reverence, self-control;
These three alone lead life to sovereign power,
Yet not for power; that of itself would come uncalled for;
But to live by rule, acting the rule we live by,
Without fear; and because right is right,
To follow right were wisdom in the scorn of consequence."

Our holy scriptures lay down the same rule, **सुखार्थी संयतो भवेत्**", which means, "Be self- controlled for the sake of happiness."

*Tennyson.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

EAST AND WEST.

Miss Maud Ralston, of the India Society of Detroit, America, writes:—

"Hindu students have come to America with fears and misgivings to lose them in a joyful sense of kinship. The Aryan of the East has found an Aryan in the West and is as one at home in a strange land This situation is interesting as regards a world-wide federation of races. May not the common transitional chord to link organically East and West be found in the Aryan race arrived at a perfect consciousness of its inherent unity?"

To this we say, Amen!

Kill the *serpent of Separateness* outright. Separateness, individuality, disunion, by whatever name you call it, is, in fact, the source of all evil, the foundation of every curse that broods over humanity, the root of every error. "Wherever there is separateness there is crime". A class or community torn up by dissensions is doomed to disintegration and decay as a leaf that no longer draws sustenance from the parent stem. So also nations and empires. Kill then this *serpent of separateness* and promote union. "Union is strength." Even among lower animals union or concerted action of a higher type is not unknown, as in a bee-hive, an ant-hill, a rookery for example, or in the manœuvres of a pack of wolves hunting wild deer. In all this, the sinking of self for the good of the community is well marked. Besides this, tolerance, charity, harmlessness, forbearance and brotherly affection are eminently *social* virtues. They bring peace and harmony in their train, promote concord and goodwill among men, and prepare us for a higher plane and a higher destiny.

Let the noble sentiments of affection and goodwill expressed by the large-hearted American lady soften the rigour of the Colonials who are foolishly raising a wall of stone between one section of the British Empire and the other.

KALIDASA: "A VOLUPTUARY".

An eminent Indian art-critic, basing his belief on a certain wild tradition, calls the poet *Kalidasa* "a voluptuary." We, however, doubt the accuracy of this statement, The goddess of beauty, who dwells within all the grandeur and all the glory of the universe, is always before us; but we cannot perceive her unless we are pure. She withdraws herself from our gaze when we are steeped in sin, when we rove like drunkards in the pursuit of sensual enjoyment.

To this some might object, "We see everywhere that the greatest artists who have created beauty have in most cases left behind them

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

no example of self-control. Their lives are often unfit tobe read". Our answer is that we know not their lives fully and that the little of their earthly career which is known to us does not justify the strictures we usually pass upon them. We also maintain that the true secret of their great works is not revealed in their imperfect biographies. "In the sphere where the master artists are truly great, they are ascetics ; license has no entry there; devotion and self-control reign supreme. Few of us are morally so strong as to apply our moral consciousness in all our acts; we all of us err to some extent at least. But every great and enduring work which we build up in our life, is the result of our inherent moral sense, and not that of mental aberration." In their works of art, the great masters, *Homer*, *Shakespear*, *Valmiki*, *Kalidasa*, have shown their true character; and we should judge them accordingly. Moreover, self-control is an essential element in construction, for the true development of the aesthetic sense cannot co-exist with raging passion or license of spirit.

We therefore hold that *Kalidasa* was not a voluptuary at all, but one who cultivated the virtue of self-control, which is the crown and flower of the highest morality.

GENUINE PHILANTHROPY.

We take the following paragraphs from an article in the August number of the *Socialist Review*:—

"Back in the '70's and '80's the students in Russia began to discuss matters of political and social importance. At that time the country was passing through a transition period. The abolition of serfdom by Tsar Alexander II only nominally freed the millions of slaves. The peasants did not get any land, the only means of their subsistence, and they had to depend upon the landowners as previously. Darkness and misery continued to prevail among them".

The students and other members of the intelligent class could not long stand aside and indifferently observe the gloomy panorama of life as it existed for the peasantry. A movement known as "Going Among the People" was begun. Young men and women—many of them leaving comfortable and even luxurious homes and high social positions and careers—went into the villages to live among the peasants, to teach and educate them and their children, to nurse and heal the sick, and to elevate and arouse them to *civic* consciosness. They dressed in peasant's garb, adopted their vernacular, and tried in every way to obliterate the difference in social condition in order to win the confidence and interest of the peasantry."

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Now, how many of our own countrymen are prepared to do this sort of work for the betterment of the depressed classes ?

COUNT TOLSTOY

What a singularly sincere, penetrating and straightforward soul the late lamented Count Tolstoy was, will appear from the following quotations we make from his works:—

1. "I honestly desired to make myself a good and virtuous man ; but I was young : I had passions, and I stood alone, altogether alone in my search after virtue. Every time I tried to express the longings of my heart for a truly virtuous life, I was met with contempt and derisive laughter, but directly I gave way to the lowest of my passions, I was praised and encouraged. I found ambition, love of power, love of gain, lechery, pride, anger, vengeance, held in high esteem."

2. "Simple patience and usefulness are infinitely grander and nearer to true joy than are self consideration and self-indulgence."

3. "He is the true king of men who lives in the life of his people ; shares their views, and is devoted to the good of his subjects with all the powers of his soul."

4. "If I wished to live and understand the meaning of life, I must seek it not among those who have lost their grasp on it, but among the millions of the living and the dead, who have made our life what it is, and on whom now rests the burden of our life and their own."

5. "Man must labour, not for himself, but for all. And when he does so, I am firmly convinced he is happy and his life is a reasonable one."

6. "The life of the world goes on through the will of some one. Some one makes our own life and that of the Universe His own constant care. To have a hope of understanding what that will means we must first carry it out : we must do what is required of us."

7. "All the great Teachers of Humanity have indicated the true road to happiness as being that wherein each man regards himself only as part of a whole."

8. "The life of true labour, of genuine struggle with the forces of nature, of severe simplicity, of an ever-expanding wisdom in the abnegation of the personal self, is the only life which conforms to the divine Revelation, if we study it at its source, without its overlayings of tradition, conventionality and mere dogma."

9. Renunciation of animal happiness is the first law of man's life, and self-control, the essence of true civilisation and enlightenment."

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

10. The greatest happiness of the life of every being—a happiness which is capable of being infinitely enhanced, can be attained only through the law of the service of each to all, and hence, of all to each."

11. Man cannot but see in history that the movement of life in general is not in the growth and augmentation of the strife between beings among themselves, but, on the contrary, in the diminution of disagreement and in the mitigation of strife ; that the movement of life consists only in this : that the world through submission to the laws of reason and service, passes from enmity and discord ever more and more towards concord and unity."

12. "Real love always has, as its foundation, renunciation of individual happiness and the affection towards all men which rises therefrom."

What a noble and saintly soul has passed away from this world !

THE BEST BOOKS IN THE LIBRARY OF ALL NATIONS.

Pandit Ishwar Chandra Vidyasagar, the greatest Indian of his day, once exhorted his disciples to read only the *best* books. But it is by no means easy to find out what the best books are. However, there are some books which are universally regarded as the greatest and the best, and they are the Vedas, the Upanishads, the Manusmriti, the Ramayana (Valmiki's), the Mahabharata, the Bhagavadgita, the Six Systems of Indian Philosophy, the Yogavashistha, the Atmabodha, the Panchadashi, the Raghuvansha, the Meghaduta, the Shakuntala Nataka, the Uttara Ramcharita, the Mrichhkati, the Mudra Rakshasa, the Panchtantra, the Hitopdesha, the Vidurniti, the Soorsagar, the Tulsikrit Ramayana, the Prithiraj Rasa, the Satyarth Prakash, the Zend Avesta, the Koran, the Bible, the Zoroastrian Oracles, the Iliad, the Odyssey, the Aenrid, the Shahnama, the Ayeen-i-Akbari, the Meditations of Marcus Aurelius, the Wisdom, of Mencius, and the works of Confucius, Hermes Trismegistus, Plato, Aristotle, Sophocles, Enripedes, Plutarch, Sadi, Maulana Rum, Omer Khayam, Chaucer, Spencer, Shakespeare, Milton, Scott, Words worth, Tennyson, Addison, Mill, Macaulay, Burke, Spencer, Gladstone, Morley, Emerson, Ruskin, Racine, Moliere, Goethe, Kant, Schopenhauer, Dante, Tolstoy, and Edward Carpenter.

But the Vedas, the Upanish ds, the Manusmriti and the Bhagavadgita are the crown and flower of the Library of the Universe and should therefore be studied by all true Aryas before anything else. The Vedas are the Fountainhead of religion and philosophy. They are also the main repository of all the arts and sciences

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

revealed by God to man. The Upanishads teach monotheism and Adhyatma Vidya, the Science of sciences. Their doctrines are highly soul-satisfying.

"In the whole world", says Schopenhauer, the great German philosopher "there is no study so beneficial and so elevating as that of the original (Upanishads.) It has been the solace of my life; it will be the solace of my death."

Prof. Max Muller, endorsing this view, remarks:—

"If the words of Schopenhauer's require any endorsement, I should willingly give it as a result of my own experience during a long life devoted to the study of many philosophies and many religions. If philosophy is meant to be a preparation for a happy death, I know of no better preparation for it than the study of the Vedanta philosophy." "The Upanishads", says Annie Besant, "are unique in the sacred literature of the world. They stand alone as beacon-lights on mountain peak, showing how high man may climb, showing how much of the light of the self may shine out through the vessel of clay, how truly God may speak through man."

The Manusmriti is the Fountainhead of all the jurisprudence and legal literature of the world. The holy Gita is "the most wondrous part of our wondrous philosophy." It is the gem of Oriental literature, the crown and flower of universal philosophy, and the pride and glory of ancient Aryavarta. It is therefore the sacred duty of all Aryas to study the Vedas, the Upanishadas, the Manusmirti and the Bhagavatgita for they are the best and the greatest books in the Library of all nations.

To these may be added the works of Bhagwan Dayanand, the greatest prophet and reformer after Buddha.

THE INDIAN TULASI.

Sir George Birdwood, M. D., K. C. I. E. in a letter to the Editer of the *Times*, some eight years ago, strongly supported the view that the India Tulasi was a great preventive of malaria. He wrote:—When the Victaria Gardens and the Albert Museum were established in Bombay, the men employed on these works were at first so pestered by mosquitæs and suffered so much from malarious fever that, on the recommendation of the Hindu Manager, the whole boundary of the gardens was planted with holy basils and any other basils at hand, on which the plague of mosquitoes was at once abated and fever altogether disappeared from amongst the resident gardeners, although the site of the gardens had before been

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

one of the worst malaria—stricken spots on the Island of Bombay."

Again in a recent letter to the *Times*, Sir George makes the following significant statement:—

"There are several species of basils in India, but the notable one is the Tulasi (Anglo-Indian "Toolsy") *Ocimum sanctum*, sacred to the Lord Vishnu (Shri Krishna); every Vaishnava Hindu carrying a rosary, and often also wearing a necklace of beads, made from its pods; and every Hindu being sworn in a Bistish court of justice by its leaves laid on the right hand and sprinkled with Ganges water. Also a decoction of its roots is universally used by the Hindus in malarial fever. But the two facts of present pertinence are these:—(1) the recognised comparative salubrity of the vicinage of the great Temple of Vithoba, or Vishnu Krishna at Pandharpur in the Dakhan (Deccan) obviously due to the circumstance that the whole of the rich land immediately around this, the greatest of the Mahratta shrines, is religiously restricted or was down to my time 50 odd years ago—to the cultivation of the Tulasi plant; (2) the presence of the holy basils, set upon or planted into the four-horned altar within the forecourt, or the front garden, of every Hindu house, however humble, throughout India; where every morning the "Mother of the House" is to be seen performing *pradakshina* (forward by your right) or the worship of the plant by circumabulating it with right hand always next to it—while she over and over again—invokes the blessing of the Lord Vishnu on the "Father of the House" and on the family of sons and daughters; that is prays for less and less "malaria and more and more *buonaria*. I believe this *pradakshina* to have originated in a primitive Indo-Aryan practice of burial under the hearthstone, above which the Tulasi is set for the reason of its sanative properties. And be it remembered that the *buonarial* potency of the basils has been recognised not only in India, but all over Southern and Western Asia, and on into the countries of the Mediterranean Sea."

Sir George Birdwood is quite right when he says that the Indian Tulasi possesses remarkable *sanative* properties. The medicinal virtues of this famous plant have been known to the Indians for thousands of years, although they have but recently been discovered by Western Scientists. Among rural populations in India this plant is held in the highest esterm. The *Gow mata, the Ganga mata*, and the *Tulasi mata* are the three great Divine Mothers whom they worship and adore. But why? Because they possess great *sanative* and *medicinal* properties and are regarded as *panacea* for all evils. We all of us should therefore encourage the cultivation of the holy basils and make further researches into their *sanative* and *medicinal* properties.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.— *Herbert Spencer.*

The Season.

Asadh and Shrawan were dry and rainless months and it was feared that we should have a drought of unprecedented dimensions this year. But the Almighty Father, in His infinite mercy, sent welcome showers, and with the advent of Bhadra, a decided change for the better came on. It has now been raining here almost every day for the last three weeks, and drooping Nature once more revives and puts on an appearance of animation and of life. The hills now charm the sight. The plains are green and gay. The holy Ganges dances majestically forward. The birds and beasts are happy. And the entire panorama of life is full of cheerfulness and of hope.

The health of the Brahmacharis.

The inmates of the *Kula* are enjoying splendid health. So far they have been, for the most part, free from the attacks of *Malaria*. This is in a large measure due to the watchful vigilance of Dr. Sukhdeva who spares no pains to fight the demon of disease from year's to year's end. The cleanly habits of the Brahmacharis themselves are also a great protection.

The annual Exodus.

The elder *Brahmcharis* had gone out for a short trip to Simla along with Prof. Mahesh Charan Sinha B. A. M. Sc., (America), and they have just returned, hale and hearty, with an abundant fund of fresh energy to resume their studies during the coming session which opens early next month.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The Krishna Jun-motsava.

The students of the higher classes of the Gurukula Academy celebrated the Krishna Junmotsava as usual this year. Some teachers and professors also took part in the celebration. A meeting was called; and Prof. Tulsi Ram Misra was in the chair. The principal speaker was Brahmachari Indra. He began his speech with the remark that Sri Krishna was eminently a *man of action*, that this was the main secret of the marvellous influence which his name even now exercises upon the minds of men and that the philosophy of the *Karm-yoga* which he taught in the Bhagavad-gita was a grand and glorious doctrine. Brahmachari Bharadwaja was the next speaker. He endorsed the remarks of his predecessor and said that the India of to-day wanted men of action like Sri Krishna, and not idle, metaphysical dreamers, which it is wrongly supposed, the study of the Gita tends to produce.

The last speech was that of the chairman of the meeting. He said that Sri Krishna was a Yogi and Mahatma, who always espoused the cause of Righteousness. It has been said that he was the real author of the Great War. But this is not right. Arjuna, the warrior-prince, was to vindicate his brother's title, to destroy a usurper who was oppressing the land; it was therefore his duty as a Kshatriya prince and warrior to fight for the deliverance of his nation and to restore order and peace. But Arjuna falls into delusion and Sri Krishna only points out to him the path of Dharma which he momentarily seems to forget. He further added:— "Truly speaking the plain of Kurukshetra is the battle-field of the soul, the sons of Dhritarashtra are the enemies it meets in its progress, Arjuna is the type of the struggling soul of the disciple, and Sri Krishna is the Logos of the Soul".

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

"Wherever is Krishna, Yoga's Lord, wherever is Partha, the archer, assured are there prosperity, victory and happiness. So I think."

*** *The Editor of this Review does not undertake to return any manuscripts; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.*
It is advisable that articles sent to the Editor should be type written.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

FUN FOR LEISURE HOURS.

A booklet of very interesting and ingenuous puzzles with their solutions. Highly recommended by several leading papers. In English only. Gratis and Post Free.

HEALTH AND WEALTH

can be easily attained by following the GOLDEN RULES framed by our fore-fathers. Many people deviate from the right path, and that's why they soon get diseased and hence their lives are shortened. These rules embody the modes of performing the different duties of life according to the Right Method, prescribed in the Hindu Shastras, that prolong life, and keep every one hale and hearty.

For your convenience, they have been grouped together in the book, called KAMA SHASTRA. The book is free to you.

Write for it to-day :--

VAIDYA SHASTRI

MANISHANKAR GOVINDJI,

JAMNAGAR KATHIAWAR.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

All India Banking and Insurance Co. Limited.

Head Office Amritsar.

Authorized Capital Rs. 20 lacs.
Number of Members exceeds 38 thousand.
Monthly average of new members 3500/-
Relief distributed up to 30th June 1911-Rs. 80,000.

The only Insurance Company of its kind in India, which has received so much help and support from the Public in a very short period. For full particulars please apply to—The General Manager.

The Brahma Vadin

A high class monthly, devoted to Religion and Philosophy, conducted in English by able Editors, started under the advice and patronage of Swami Viveka Nand. It deals with the spirit of Hinduism in all its aspects. It takes sympathetic view of all the Religions of the World. It views and harmonises every thing in the light of Vedanta, advocates oneness in the seemingly conflicting many.

The "Brahm Vadin" Office George town Madras.

Rates of Subsription	India ...	4	Rs.
	United Kingdom...	8	Shilling s.
	,, States ...	2	Dollars.

For Being Fired with a Fierce Ambition Read

THE CONFESSIONS OF A GRADUATE.

By Mr. Keshav Lal Oza, M. A.

This remarkable book contains some-well reasoned criticism on present-day methods of teaching. The forceful manner in which the author delineates social life in India and the humour of Railway travelling and the accurate account which is given of the present economic out look in advanced countries are simply admirable.

Some Opinions.

The book is chokful of ideas (The Indian Spectator).

You have skillfully adopted the method suggested in the motto on the title page—(Professor M. E. Sadler Victoria University Manchester).

Lord Curzon desires me to thank you for your kindness and to wish you success in your endeavour to propagate the truth. (Private Secretary to Lord Curzon.)

(3) ..... I have read it with interest and agree in the main with what you say. I hope it may be useful to your countrymen.

The Right Hon'ble Lord Avebury F. R. S., L. L. D., D. C. L., P. L. etc.

(4) You have a very unusual knowledge of English Literature. Mr. F. J. Gould, Lecture Moral Education League London.

Price 12 annas only. Can be had from the Vedic Magazine Office.

The Dawn Magazine.

——A Monthly Journal Devoted To——

INDIAN HISTORY, CIVILISATION AND CULTURE

Sir S. SUBRAMANIA IYER, K.C.I.E., LL.D. late a Judge and also offg. Chief Justice of the Madras High Court, writes:

"It is scarcely necessary to say that a journal like yours is of the highest value to the Indian community. I wish your Journal every success.

"That Most Useful National Organ"—SAYS THE HINDU OF MADRAS

"THAT MOST USEFUL MAGAZINE—(INDIAN REVIEW).

SUBSCRIPTION—Annual Rs. 3 But CONCESSION RATE for Teachers, Clubs, Libraries Rs. 2 only (Popular Ed.) ONE ANNA STAMPS FOR SPECIMEN COPY. SPECIAL CONCESSION for STUDENTS THIS YEAR: 1911: ONE RUPEE

MANAGER—THE DAWN MAGAZINE. Post Box 365—Ak, CALCUTTA.

CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA